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REVIEW OF SCIENTIFIC ILLUMINISM

[These pages are reserved for Official Pronouncements by the Chancellor of the A :. A :.]

Persons wishing for information, assistance, further interpretation, etc., are requested to communicate with

THE CHANCELLOR OF THE A. . . A. . . c/o The Equinox,
3 Great James Street,
W.C.

Telephone: CITY 8987,

or to call at that address by appointment. A representative will be there to meet them.

THE Chancellor of the A... A... considers it desirable to make a brief statement of the financial position, as the time has now arrived to make an effort to spread the knowledge to the ends of the earth. The expenses of the propaganda are roughly estimated as follows—

Maintenance of Temple, and service	£200 p.a.
Publications	£200 p.a.
Advertising, electrical expenses, etc	£200 p.a.
Maintenance of an Hermitage where poor	· •
Brethren may make retirements	£200 p.a.
	£800 p.a.

As in the past, the persons responsible for the movement will give the whole of their time and energy, as well as their worldly wealth, to the service of the A... A...

Unfortunately, the sums at their disposal do not at present suffice for the contemplated advance, and the Chancellor consequently appeals for assistance to those who have found in the instructions of the A : A : a sure means to the end they sought. All moneys received will be applied solely for the purpose of aiding those who have not yet entered the circle of the light.

Owing to the unnecessary strain thrown upon Neophytes by unprepared persons totally ignorant of the groundwork taking the Oath of a Probationer, the Imperator of A.: A.:, under the seal and by the authority of V.V.V.V.V., ordains that every person wishing to become a Probationer of A.: A.: must first pass three months as a Student of the Mysteries.

He must possess the following books:—

I. THE EQUINOX, from No. 1 to the current number.

2. "Raja Yoga," by Swami Vivekananda.

3. "The Shiva Sanhita," or "The Hathayoga Pradipika."

4. "Konx Om Pax."

5. "The Spiritual Guide," by Miguel de Molinos.

6. ''777.''

- 7. "Rituel et Dogme de la haute Magie," par Eliphaz Levi, or its translation, by A. E. Waite.
- 8. "The Goetia of the Lemegeton of Solomon the King."

9. "Tannhäuser, by A. Crowley.

10. "The Sword of Song," by A. Crowley.

11. "Time," by A. Crowley.

12. "Eleusis," by A. Crowley.

[These four last items are to be found in his Collected Works.]

13. "The Book of the Sacred Magic of Abra-melin the Mage."

Tzu (Sacred Books of the East, Vols. XXXIX, XL).

An examination in these books will be made. The Student is expected to show a thorough acquaintance with them, but not necessarily to understand them in any deeper sense. On passing the examination he may be admitted to the grade of Probationer.

Probationers are reminded that the object of Probations and Ordeals is one: namely, to select Adepts. But the method appears twofold: (i) to fortify the fit, (ii) to eliminate the unfit.

The Chancellor of the A :: A : views without satisfaction the practice of Probationers working together. A Probationer should work with his Neophyte, or alone. Breach of this rule may prove a bar to advancement.

### I.N.R.I.

# BRITISH SECTION OF THE ORDER OF ORIENTAL TEMPLARS O.T.O.

 $M \cdot M \cdot M \cdot M \cdot M$ 

[The Premonstrator of the A :: A :: permits it to be known that there is not at present any necessary incompatibility between the A :: A :: and the O. T. O. and M :: M :: M ::, and allows membership of the same as a valuable preliminary training.]

# ORDER OF ORIENTAL TEMPLARS

### MYSTERIA MYSTICA MAXIMA

#### PREAMBLE

During the last twenty-five years, constantly increasing numbers of earnest people and seekers after truth have been turning their attention to the study of the hidden laws of Nature.

The growth of interest in these matters has been simply marvellous. Numberless societies, associations, orders, groups, etc., etc., have been founded in all parts of the civilized world, all and each following some line of occult study.

While all these newly organized associations do some good in preparing the minds of thoughtful people for their eventually becoming genuine disciples of the One Truth, yet there is but ONE ancient organization of Mystics which shows to the student a Royal Road to discover the One Truth. This organization has permitted the formation of the body known as the "ANCIENT ORDER OF ORIENTAL TEMPLARS." It is a modern School of Magi. Like the ancient Schools of Magi it derived its knowledge from Egypt and Chaldea. This knowledge is never revealed to

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the profane, for it gives immense power for either good or evil to its possessors.

It is recorded in symbol, parable and allegory, requiring a Key for its interpretation.

The symbols of Freemasonry were originally derived from the more ancient mysteries, as all who have travelled the burning sands know. The ritual and ceremonies, signs and passwords have been preserved with great fidelity; but the Real Key has been long lost to the crowds who have been initiated, advanced and raised in Masonry.

The KEY to this knowledge can, however, be placed within the reach of all those who unselfishly desire, study and work for its possession.

The Symbols of Ancient Masonry, the Sacred Art of the Ancient Chemi (Egyptians), and Homer's Golden Chain are but different aspects of the One Great Mystery. They represent but different degrees of initiation. By the Right Use of the "Key" alone the "Master Word" can be found.

In order to afford genuine seekers after Hermetic Truth some information on the aims of the Ancient Order of Oriental Templars, we now print the preliminary instruction issued by the Fratres of this Order.

#### FIRST INSTRUCTION

### To all whom it may concern—

Let it be known that there exists, unknown to the great crowd, a very ancient order of sages, whose object is the amelioration and spiritual elevation of mankind, by means of viii

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conquering error, and aiding men and women in their efforts of attaining the power of recognizing the truth. This order has existed already in the most remote and prehistoric times; and it has manifested its activity secretly and openly in the world under different names and in various forms; it has caused social and political revolutions, and proved to be the rock of salvation in times of danger and misfortune. always upheld the banner of freedom against tyranny, in whatever shape this appeared, whether as clerical or political, or social despotism or oppression of any kind. To this secret order every wise and spiritually enlightened person belongs by right of his or her nature; because they all, even if they are personally unknown to each other, are one in their purpose and object, and they all work under the guidance of the one Into this sacred society no one can be light of truth. admitted by another, unless he has the power to enter it himself by virtue of his own interior illumination; neither can any one, after he has once entered, be expelled, unless he should expel himself by becoming unfaithful to his principles, and forget again the truths which he has learned by his own experience.

All this is known to every enlightened person; but it is known only to few that there exists also an external, visible organization of such men and women who, having themselves found the path to real self-knowledge, are willing to give to others, desirous of entering that path, the benefit of their experience and to act as spiritual guides to those who are willing to be guided. As a matter of course, those persons who are already sufficiently spiritually developed to enter into conscious communion with the great spiritual brotherhood

will be taught directly by the spirit of wisdom; but those who still need external advice and support will find this in the external organization of that society. In regard to the spiritual aspect of this secret order, one of the Brothers says—

"Our community has existed ever since the first day of creation when the gods spoke the divine command: 'Let there be light!' and it will continue to exist till the end of time. It is the Society of the Children of Light, who live in the light and have attained immortality therein. In our school we are instructed directly by Divine Wisdom, the Celestial Bride, whose will is free and who selects as her disciples those who are devoted to her. The mysteries which we are taught embrace everything that can possibly be known in regard to God, Nature and Man. Every sage that ever existed in the world has graduated at our school; for without wisdom no man can be wise. We all study only one book, the Book of Nature, in which the keys to all secrets are contained, and we follow the only possible method in studying it, that of experience. Our place of meeting is the Temple of the Holy Spirit pervading the universe; easily to be found by the elect, but for ever hidden from the eyes of the vulgar. Our secrets cannot be sold for money, but we give them free to every one capable to receive them."

As to the external organization of that society, it will be necessary to give a glance at its history, which has been one and the same in all. Whenever that spiritual society manifested itself on the outward plane and appeared in the world, it consisted at its beginning of a few able and enlightened people, forming a nucleus around which others were

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attracted. But invariably, the more such a society grew in numbers, the more became attracted to its elements, such as were not able to understand or follow its principles; people who joined it for the purpose of gratifying their own ambition or for making the society serve their own ends obtained the majority over those that were pure. Thereupon the healthy portion of it retired from the field and continued their benevolent work in secrecy, while the remaining portion became diseased and disrupted, and sooner or later died disgraced and profaned. For the Spirit had departed from them.

For this reason the external organization of which we speak has resolved not to reveal its name or place to the vulgar. Furthermore, for the same reason, the names of the teachers and members of this society shall remain unknown, except to such as are intimately associated with them in their common work. If it is said that in this way the society will gain only few members, it may be answered that our society has a spiritual head, and that those who are worthy of being admitted will be guided to it by means of their intuition; while those who have no intuition are not ripe for it and not needed. It is better to have only a comparatively small number of capable members than a great many useless ones.

From the above it will be clear that the first and most necessary acquirement of the new disciple is that he will keep silent in regard to all that concerns the society to which he is admitted. Not that there is anything in that Society which needs to be afraid of being known to the virtuous and good; but it is not necessary that things which are elevated and

sacred should be exposed to the gaze of the vulgar, and be bespattered by them with mud. This would only impede the society in its work.

Another necessary requirement is mutual confidence between the teacher and the disciple; because a disciple who has no faith in his master cannot be taught or guided by him. There may be things which will appear strange, and for which no reasons can be given to the beginner; but when the disciple has attained a certain state of development all will be clear to him or her. The confidence which is required will also be of little service if it is only of a short duration. The way of the development of the soul, which leads to the awakening of the inner senses, is slow, and without patience and fortitude nothing will be accomplished.

From all this it follows as a matter of course that the next requisite is obedience. The purpose of the disciple is to obtain the mastery over his own lower self, and for this reason he must not submit himself to the will of his lower nature, but follow the will of that higher nature, which he does not yet know, but which he desires to find. In obeying the will of the master, instead of following the one which he believes to be his own, but which is in reality only that of his lower nature, he obeys the will of his own higher nature with which his master is associated for the purpose of aiding the disciple in attaining the conquest over himself. The conquest of the higher self over the lower self means the victory of the divine consciousness in man over that which in him is earthly and animal. Its object is a realization of true manhood and womanhood, and the attainment of conscious immortality in the realization of the highest state of existence in perfection.

### ORDER OF ORIENTAL TEMPLARS

These few preliminary remarks may be sufficient for those who desire information concerning our order; to those who feel themselves capable to apply for admission, further instructions will be given.

Address all communications to The Registrar, M.:.M.:., c/o The Equinox, 3 Great James Street, Bedford Row, W.C.

### THE FOLLOWING

### DISCOURSE

(Translated from the original French)

Was lately pronounced at Brunswick (Lower Saxony) where PRINCE . . . . . . . . . is GRAND MASTER of M., by COUNT T., at the Initiation of his Son.

"I congratulate you on your admission into the most ancient, and perhaps the most respectable, society in the universe. To you the mysteries of M. are about to be revealed, and so bright a sun never shed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue.

"These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a M. who glories

in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour.

"You are now, as a member of this illustrious order, introduced a subject of a new country, whose extent is boundless. Pictures are opened to your view, wherein true patriotism is exemplified in glowing colours, and a series of transactions recorded, which the rude hand of Time can never erase. The obligations which influenced the first Brutus and Manlius to sacrifice their children to the love of their country are not more sacred than those which bind me to support the honour and reputation of this venerable order.

"This moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of M., my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our order. The most illustrious characters on earth have laid the foundation of their most amiable qualities in M. The wisest of princes, Solomon, planned our institution by raising a temple to the Eternal and Supreme Ruler of the Universe.

"Swear, my son, that you will be a true and faithful M. Know, from this moment, that I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world, by your new allegiance, you are deserving our favours, xiv

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and never forget the ties which bind you to honour and to justice.

"View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and your country, and deem the knowledge you have this day attained the happiest acquisition of your life.

"Recall to memory the ceremony of your initiation; learn to bridle your tongue and to govern your passions: and ere long you will have occasion to say: 'In becoming a M., I truly became the man; and while I breathe will never disgrace a jewel that kings may prize.'

"If I live, my son, to reap the fruits of this day's labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and worthy M."

THE OFFICIAL ORGAN OF THE A.A.

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SUB-EDITOR: FRA. LAMPADA TRADAM

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# SEPTEMBER MCMXII O.S.

"THE METHOD OF SCIENCE—THE AIM OF RELIGION"

WIELAND & CO. 3 GREAT JAMES STREET, GRAY'S INN LONDON, W.C.

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## **EDITORIAL**

LOVE! Dear Readers, have you ever thought what a wonderful thing love is? What would life be without love? A desert! There would be no *true* happiness without love.

And yet we must admit that love is in some ways a great danger. We must remember that many great teachers have forbidden it. What did the great Buddha say to Ananda? "Beware of women, Ananda!" "But, Lord, they are subtle of speech!" "Don't speak to them, Ananda!" "But, Lord, suppose they speak to us?" "Keep wide awake, Ananda!"

Think of Paul's contemptuous permission, "It is better to marry than to burn"—it is easy to see that Paul had never been married!—and of his Master's plain prohibition of anything of the sort.

If our own Beloved Lord and Teacher does not join the band, it is (may I suggest with all humility?) because He wants us to be strong enough to manage our own affairs without resorting to the extreme of prohibition.

But it is hard upon the weak. Think of A, who left the noblest and the most exalted pursuits for a baser love, a love in a boarding-house in Hoxton, a love with spectacles and elastic-sided boots; think of B, who married (on her holiday as a maid-of-all-work in Bayswater) a forty-pfennig fly-by-night from Hamburg, who cuckolded him openly in

the streets of Venice, and nearly sobbed the station into the lagoon as she was torn shrieking from her favourite gondolier by the girls she was supposed to be chaperoning; think of C, who forgot the heavenly choir for the earthly, and of D, who was last seen in Naples being sick out of a window on the second floor; think of E, who married a girl named Ethel Maud, reaping in himself that recompense of his error which was meet; think of F, who might have performed the Operation of the Sacred Magic of Abra-melin the Mage, and has taken up Goat Golf instead; think of G, who went ashore once too often, and was caught by a girl named Alphonsina Nectarine Stubbs; think of H, who had to shave off the loveliest red beard to show what a strong chin he really had; think of I—no! that isn't grammar—think of Me!

My catalogue need not stop there, but it shall. Against all this what have we to urge but the awful example of J, who wanted to store up Ojas, and went off his K—nut?

No, dear readers, love is not all that it's cracked up to be. It's a good boy to have to answer the bell, but it's a bad packing-house when you're the pig!

Love is like champagne. You must drink it quickly; and if you keep it corked up too long, you find it has gone flat. It is a fine pick-me-up; but champagne all day is nastier than skilly.

FRATER PERDURABO is a wise man. He never says "Keep off the drink!" If you cannot drink soberly and decently you are not fit. If you can be your own master in the matter of love, you may perhaps master The Great Magician in the end. But if your Great Work means so little to you that the first *frou-frou* unsettles you, and the xxiv

### **EDITORIAL**

Perfume and the Vision mean no more than a whiff of patchouli and a glimpse of an open-work silk stocking—well, you're not the sort that was ever likely to do much good for the next few billion incarnations!

I could write on love for hours; but will conclude with only one other bit of advice—Don't marry a nigger!

By inadvertence two of the Official A  $\therefore$  A  $\cdot$  publications in No. VII were called *Liber Tau*. The Book DCCCXXXI, formerly called *Vesta*, will therefore be called *Liber Iod* instead of Tau.

The lady who stole Mr. Crowley's Aldine Catullus is hereby warned that she is known, and had better return it before trouble arises. *Macha putida*, redde codicillos.

It is also hoped to secure at the mystic term in respect of known dedications sacramentally in fine a mystery-poem by our friend and co-disciple, restored and redeemed, Arthur Edward Waite. It is intituled, *Epopt Istrarsis*—Part I, "St. Leger's Eve"; Part II, "Moral Certainty"; Part III, "The Great Oath"; Part IV, "First Paces on the Path"; Part V, "Three spheres of Gold"; Part VI, "The Initiate's Pledge"; Part VII, "Beneath the Seat"; Part VIII, "The Maker of the Book"; Part IX, "Some Sixty-fold"; Part X, "The Bier"; Part XI, "The Bier" (continued); Part XIII, "Blue Robes"; Part XIV, "The Dark Night"; Part XV, "Before the Accusers"; Part XVI, "The Assessor"; Part XVII, "Forte bobor tendas"; Part XVIII, "Aum sweet Aum!" Part XIX, "Welcome! The Allocution of Maria."

At Christmas we shall move to new premises. Notice will be sent by post to subscribers in due course.

### ΘΕΛΗΜΑ

A TONE-TESTAMENT BY LEILA WADDELL

### HOMAGE PRELIMINARY

Life that is lost in dullard
Dreams of the senses, go!
Life, by the soul fair-coloured,
Thy valiant trumpets blow!

Far from the world where love is lust, And work is pain, and wealth is dust, Rise on the wings of love, and soar To the sun's self, the eternal shore Where flaming streamers soar and roll, Angels to guard its secret soul, The Garden where my love and I May walk to all eternity. Who dares to force the fiery gate May win our world inviolate. Children whose hearts are passionate; Maidens whose flesh is fair and fain, And men whose souls no senses stain, Come! These mad miles of flame of ours Are cool as springs and fresh as flowers.

And thou, sole star in my black firmament!

Thou, night that wraps me close, thou, moon that glimmers

Chaste, yet embraced, serenest element
Lapping my life as the sea laps a swimmer's;
Thou, by whose strength and purity and love
I leave this land, attain to the above,

Come thou rose-red, break on my soul like dawn
And gild my peaks, and bid their fountains flow;
For in thine absence all their life withdrawn
Congealed my being to a sterile snow,
Snow fallen from some accursed star to ban
All the high hope and heritage of man.

Come thou, a gleaming goddess of pure pearl,
Price of mine homage to the great glad god!
Come, saint and satyr praise alike the girl
Who to my whole life put the period
Of all fulfilment, whose prophetic breath
Girds me with life, and garlands me with death.

Come, be thy magic in the rime and rhythm,

Until the sea sways to the tender tune,

And the winds whisper, and the leaves wave with them,

The leaves wherethrough we look upon the moon,

So that men hear me of the world within

Secure from sorrow, sanctified from sin,

### HOMAGE PRELIMINARY

The world of stranger deities and loves

Than haunted Ida, or were hidden in

The Cretan bowers, the Eleusinian groves,

A world that trembles on thy violin,

Eager to be—and then the curtain drops

Just as thy music, with my heart's pulse, stops.

Nay! To this world of ours they shall not reach.

My rimes are shadows dancing in the breeze

By moonlight; there is no delight in speech

Such as the silence of our own heart's ease;

But even thy shadow is itself a sun

To the bleak universe of Everyone.

Then open sesame! The fairy cavern
Of gold and gems, strange land of misty truth,
As witches' eyes in a polluted tavern
Glow with the vampire vanity of youth
Stolen from maids, so let thine own eyes shine
In this fantastic mystery of thine!

Thine eyes are love and truth and loyalty;

Thine eyes are mystery unveiled to one.

Let them ray forth incarnate deity

Fit to assoil the eclipse-attainted sun!

Let them point still my weather-beaten soul

Infallibly the pathway of the pole!

ALEISTER CROWLEY.







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# THREE POEMS

By VICTOR B. NEUBURG

### THE WAY

PALE yellow moon, and pale green grass, Oh, have ye seen Diana pass? And are ye pale for longing or love, Palest green grass, pale moon above?

Pale yellow moon, before the dawn,
Palest green grass,
Oh, have ye seen Diana pass
Over the lawn?

Soft-noted nightingales I love, With the earth below, and the moon above, And the rippling river singing slowly Under the stars serene and holy.

Great staring moon before the dawn, Shining young grass, Oh, have ye heard Diana pass Over the lawn?

Oh, dimpling river, murmuring slowly Under the starlight pale, and holy, Oh, little green grasshoppers chirring, chirring, What have ye seen in the bright night stirring?

Young moon chaste before the dawn, Softest young grass, Oh, have ye seen Diana pass Over the lawn?

Oh, little green grasshoppers sleepily chirring, Have ye seen aught in the bright night stirring? Palest moon, and pale green grass, Have ye heard, have ye heard Diana pass?

Bright moon, virgin before the dawn, Listening grass, Oh, have ye heard Diana pass Over the lawn?

### A PICTURE

The slim brown fingers kiss the viol-strings,

Dark, narrow eyes pierce to the soul within;

What slow enchanted joy reverie brings

To him, the lover of the violin;

Sorrow or joy: or saintliness or sin

To him are one, if only he may win

Unto the heart, the hidden heart that sings

What grave old histories, what mysterious things!

So there he squats to find the hidden flaw
In the dark doorway. God! I see him yet
With aweless face that yet reflects the awe
Of something greater than the music's fret;
On the dark soul within his thoughts are set;
No hope, no fear, no anguish, no regret,
But only wonder at some secret Law
That holds the sounds; he squats upon the straw.

Under that grave, blue sky no thing he sees:

The swift chameleon market-place; the white
Stern pillars of the churches; murmuries

That float on the summer air; the hot delight, Awaken no response; only the might Of the shy poesie that enchants the night He cares to love; the eerie palaces Where the soul finds forbidden harmonies.

Oh! Now his eyes dance up to meet the sun;
Curious, he peers into the hurtling air:
Oh! all his spirit follows, slim and fair;
The spears of light attract him: it is done;
The flaw is found; he bends again, to shun
The summer-heat: see! the swift fingers run
Like spiders o'er the strings: Look! it is bare,
The flaw: and he has found what godhead there!

## A VALLEY SONG

Over the hills the shadows creep,

Like dreams across the sleep of lovers;

And through their golden, satiate sleep,

Singing, the skylark hovers.

His lyric gold the skylark spills

As over the bare, green hills he hovers;
The space betwixt love's breasts he fills

With songs from the hearts of lovers.

The shadows move across the green,
Slowly, over the grass and clover,
As gentle as the kiss between
Love's breasts from the lips of her lover.

The hills lie bare and green and steep,
And the skylark rises over,
Like the breath of love in the satiate sleep
Of the lover with her lover.

Oh, the hills of the scorching South,
Whereover the dim, poised skylark hovers!
Oh, why is the song of the skylark's mouth
Such pain to the weary lovers?

A 2

Over the hills the shadows creep

Like dreams across the sleep of lovers;

And through their satiate, golden sleep

The shrilling skylark hovers.

#### THE BABE

It was about a fortnight after the writing of *Liber Legis* that Fra. P. left Egypt for the grey skies of the Scottish Highlands, where, with the Seer, he began to put into practice the experiments suggested in the Book of the Law.

The astounding success of these experiments would have convinced any other man of the reality of his experiences, and induced him to devote his life absolutely to the work enjoined; but Fra. P. was not made of common clay. He issued a careless manifesto, calling upon the Universe to adore, and nothing particular coming of this, he lost interest. It is what he calls "The way of the Tao" to do everything by doing nothing. Take no trouble or care about a matter; it will come to pass. It seems to us a sort of happy fatalism; to him it is the highest of magical formulæ.

The upshot of all was that on the birth of a child he had completely put everything aside. He played at Yoga for about a week during the summer, and he took some little trouble to disperse the wreckage of the "Rosicrucians," which constituted a danger to navigation, the wretch Mathers having by now abandoned all pretence at magic, and mingled stupid sorceries with his bouts of intoxication, ever more frequent

and prolonged. This service to humanity he successfully performed; the "Rump" of the London Temple was dispersed, and its chief, his occupation gone, left to the more diverting pastime of trying to dodge the Criminal Law Amendment Act.

With autumn we find Fra. P. still less occupied with magic; he spent the winter skating at St. Moritz, where his only occult exploit seems to have been parson-baiting, and though he returned to Scotland in the spring, it was only for a few days. For on April 27, 1905, one of the old comrades of his journeys in Central Asia sought him out, and proposed a new Expedition. Fra. P. gleefully accepted, and on May 6, having got together his kit, left his home, and sailed for India on the 12th.

His diary is henceforth barren of all interest to us. We learn only that the success of his plans was spoilt by a mutiny, which resulted in the death of four innocent people, and a good deal of damage to the mutineers, and that in consequence he went off to visit his old friend the Maharaja of Moharbhanj, and shoot big game. After spending a few days with this amiable despot, he went off alone into the jungle, and his thoughts immediately reverted to magic, to the performance of the Great Work, though not as yet to the Egyptian revelations. His antipathy to these, with their irrational instructions, grew and grew. It was only with the shattering of his reason that he could possibly accept them, and act on them.

Yet even in this month's wandering in the jungle we find little in the diary but the record of exercise of strange magic powers. We read three or four times that a certain adept

joined him by night in the magical body. And on one night—

"Had long colloquy with Golden Hawk; invited——(the Adept) and learnt that the Great Work was to create a new Universe. Whence severe self-criticism."

This at the end of his journey. Yet during this journey we find that he had written down the secrets of the Mystic Path in a myterious MS., which few indeed have been privileged to see.

In Calcutta he was very busy. He had been attacked by armed robbers, and, slaying two of them, was, in the then political condition of Bengal, likely to be offered up as a scapegoat. Further, his wife and child joined him, and it seemed most desirable that he should pursue his travels, which he did.

But of this week one illuminating sentence is preserved. Fra. P. was driving through Calcutta with Mr. E—— T——, and complaining to him that the analysis of impressions showed no connection between them. There was no coherence in the non-Ego, and so no sanity in the Universe.

His companion pointed out that the same criticism applied with equal force to the Ego.

This fell on Fra. P. with the force of a thunderbolt. He had always known this in an intellectual way; now it stabbed him to the heart. Through the rest of the drive he sat silent, and in the bustle of the succeeding days of "Bandobast" for his newly projected walk through China, this awakening stood behind his mind, alert and operative.

From Calcutta he proceeded to Rangoon (Nov. 3-6), where

he found his old comrade, I. A., now a member of the Buddhist Sangha, under the name of Bhikku Ananda Metteya.

It was from him that he received the instructions which were to help him to reach the great and terrible pinnacle of the mind whence the Adept must plunge into the Abyss, to emerge naked, a babe—the Babe of the Abyss.

"Explore the River of the Soul," said Ananda Metteya, "whence and in what order you have come."

For three days—the longest period allowed by the Buddhist law—he remained in the Choung, meditating on this matter; but nothing seems to have come of it. He set his teeth and settled down doggedly to this consideration of the eternal why. Here is a being in Rangoon. Why? Because he wanted to see Bhikku A. M. Why? Because . . . and so on to the half-forgotten past, dark seas that phosphoresced as the clean keel of his thought divided them.

But, as appears, he was even more absorbed in the question of the consecution of impressions. Is there any connection between any two things?

We hear that he left Rangoon for Bhamo by the Irrawaddy steamer Java on the 15th. We can almost see him—lean, brown, stern and immobile, watching the wavelets of the great river, and the flying-fish, and the one thought: Why?

He shut off his reflective faculties, for he saw that there was nothing to reason about. Phenomena were consecutive, but not causally connected.<sup>1</sup>

On the 18th he writes: "About now I may count my

<sup>&</sup>lt;sup>1</sup> This should be studied with chapter VII of *The Star in the West*, and Hume's "Essay on the Human Understanding," which he again read on the 17th.

Speculative Criticism of the Reason as not only proved and understood, but realized"; and on the 19th: "The misery of this is simply sickening—I can write no more."

There is, however, an entry of this date in his little MS. book of vellum: "I realize in myself the perfect impossibility of reason; suffering great misery. I am as one who should have plumed himself for years upon the speed and strength of a favourite horse, only to find not only that its speed and strength were illusory, but that it was not a real horse at all, but a clothes-horse. There being no way—no conceivable way—out of this awful trouble gives that hideous despair which is only tolerable because in the past it has ever been the Darkness of the Threshold. But this is far worse than ever before; for it is not a despair of the Substance, but of the Form. I wish to go from A to B; and I am not only a cripple, but there is no such thing as space. I have to keep an appointment at midnight; and not only is my watch stopped, but there is no such thing as time. I wish to make a cannon; and not only have I no cue, but there is no such thing as causality.

"This I explain to my wife" (!!!—Ed.), "and she, apparently inspired, says, 'Shoot it!' (I suppose she means the reason, but, of course, she did not understand a word of what I had been saying. I only told her for the sake of formulating my thought clearly in words.) I reply, 'If I only had a gun.' This makes me think of Siegfried and the Forging of the Sword. Can I heat my broken Meditation-Sword in the furnace of this despair? Is Discipline the Hammer? At present I am more like Mime than Siegfried; a gibbering

ape-like creature, though without his cunning and his purpose.

"Only, no water's left to feed its play."

"Up with it on the tripod! It's extinct."

But surely I am not a dead man at thirty!"

The entry is followed by an undated entry earlier than the 25th, suggesting a method of "discipline." But nothing else.

Indeed, there is absolute silence on all mystic matters until December 20, over a month later. On that day, jumping on to his Burmese pony, a few yards after fording the stream which marks the Chinese frontier, the animal backed before he was in the saddle, and fell with him over a cliff of some forty feet in height. "Neither hurt," he remarks. "Later, kicked on the thigh by a mule."

It is of no purpose here to deal with Fra. P.'s private affairs; but one must mention that all this time of interior insanity he was "playing the man" very vigorously. His moral force no doubt saved the Europeans of Tengyueh from a panic which might easily have resulted in massacre. After the death, perhaps by poison, of the Consul, the admirable and undervalued Litton, he was the only person who kept his head, and knew how to assert the authority of the white man.

So that we must understand that this "black insanity" of which Fra. P. speaks was a private little insanity of his own; it in no way interfered with the normal working of his magnificent and heroic brain.

Not to be turned aside from any purpose, however trivial, once he had formulated it, we find him leaving Tengyueh-Ting for the wildest mountains and deserts of Western China.

But before this, the Light had begun to break into the ruins of his mind. On February 9 he writes: "About this full moon consciousness began to break through Ruach into Neschamah"; and two days later: "Pu Peng to Ying Wa Kuan. I 'shoot the Reason' by going back, though on a higher plane, to Augoeides (i. e. the Holy Guardian Angel). Resolve to accomplish a Great Retirement on lines closely resembling Abra-melin. The 'note-book and stop-watch method' is too much like criticism. Doubt whether I should actually do Op. or confine myself to Augoeides. Latter easy to prepare, of course." And so on, making a plan.

Now, how did this come about? Not from the meditation on the Reason, which ended once for all in the Destruction of that Reason, but by the "Sammasati" meditations on his Kamma. Baffled again and again, the fall with his horse supplied the one factor missing in his calculations. He had repeatedly escaped from death in manners almost miraculous. "Then I am some use after all!" was his conclusion. "I am indeed SENT to do something." For whom? For the Universe; no partial good could possibly satisfy his equation. "I am, then, the 'chosen Priest and Apostle of Infinite Space.' Very good: and what is the message? What shall I teach men?" And like the lightning from heaven fell upon him these words: "THE KNOWLEDGE AND CONVERSATION OF THE HOLY GUARDIAN ANGEL."

Just that. No metaphysical stuff about the "higher self"; a thing that the very villagers of Pu Peng could understand. Avoid refinements; leave dialectic to the slaves of reason.

His work must, then, be to preach that one method and

result. And first must he achieve that for himself; for if the blind lead the blind——

So again we read (in the Diary, this time) on February 11. "Made many resolutions of a G. R. (Great Retirement). In dream flew to me an Angel, bearing an Ankh, to comfort me."

We may now transcribe the Diary. We find the great mind, the complex man, purged through and through of thought, stripped of all things human and divine, centred upon one single Aspiration, as simple as the love of a child for its father.

- Feb. 12. Continuing these Resolutions.
  - ,, 13. Continuing these Resolutions. Read through Goetia, etc., etc.
  - ., 14. Thoughts of the Augoeides.
  - ,, 15. Again thoughts of Augoeides. Knowing the Invocation (Preliminary Invocation in the Goetia) by heart, will repeat same daily.
  - ,, 16. A.: (This cipher means "Invoked Augoeides.")
  - ,, 17. A ∴ though unwell.
  - " 18. A.: though ill.
  - ,, 19. A  $\cdot$  some vision with Invocation.
  - ,, 20. A.: in a.m. disturbed.

A: in p.m. rather good.

(Henceforward he did it twice daily.)

- mony or——?) in p.m. disturbed by drugs and diarrhea. A weird effect.
- ,, 22. A ∴ in p.m. poor (ill).

Feb. 22. A : in p.m. poor (sleepy).

,, 23. A ∴ in a.m. poor.

A.: in p.m. rather good.

,, **24**. A ∴ in a.m. pretty good.

A.: in p.m. just on the point of being good.

" 25. A∴ in a.m. mediocre.

Qy. Are all these troubles in Yunnan-Fu due to Abra-melin devils? I ask the Augoeides for "a sufficient measure of protection." Like an instant answer comes Wilkinson's letter setting up things.

- ,, 26. A : sleepy (Baby ill). (He had been watching the child for two days and nights without sleep.)
- ,, 27. A∴ in a.m. rather good.

A: in p.m. disturbed.

" 28. A.: omitted in a.m. through forgetful folly.

A: in p.m. penitent but sleepy.

March I. A.: penitent and fair.

Good, but should do new Pentagram ritual before and after to make a Magick Circle.

- ,, 2. New A ... very difficult (walking on cobbles).
- ,, 3. A ∴ difficult (walking).
- ,, 4. A ∴ difficult walking and very tired.

(It should be explained that this powerful magical ceremony had usually to be done under the most awkward circumstances. He averaged about ten hours' walking daily, and had all the business of camp life to attend to when he got in. People who complain that they have to go to the City every day please note.)

- March 5. A ∴ better but not good.
  - .. 6. A : better.
  - ,, 7. A∴ still better.
  - ,, 8. A ∴ really very good.

Ditto in p.m.

(Smooth sandy road perhaps helped.)

- ,, 9. A ∴ very poor (horseback, slippery wet sand, and cobbles).
- ,, 10. A∴ good considering (horseback).
- ,, II. A∴ poor (evil thoughts).
- ,, 12. A : unconcentrated.
- ,, 13. A: literally against my own will. Beneath contempt. Qy. Effect of ease, etc.

(On the 10th he had arrived at Mengtzu, where the Collector of Customs kindly received him, and gave him the first meal and bed he had had since leaving Tengyueh.)

- ,, 14. A∴ still very bad—a shade better.
- ,, 15. A∴ still poor. (Rain, wind, horse, mud, cobbles).
- ,, 16. A: a shade better (in chair) (i. e. his wife's Sedan chair).
- ,, 17. A: slowly improving (boat). (By this time they had got to Manhao, and embarked on the dangerous rapids of the Red River. He was nearly drowned, the dug-out twice hitting rocks.)
- ., 18. Arrived at Ho K'ow.
  - A: at night nearly forgotten. Did it in the open late at night. Rather good.

- March 19. A ∴ mediocre (train).
  - ,, 20. A ∴ a bit better. (He arrived at Hai-Phong.)
  - A : about the same.
  - ,, 22. A: bad (sleepy—sea-sick). (He was now on a tramp steamer packed three-deep with pigs.)
  - obligation of a Master of the Temple, "I will interpret every phenomenon as a particular dealing of God with my soul.") (A night of shocking and terrible nightmare.)
  - ,, 24. A ∴ again a shade better.
  - ,, 25. A∴ good. Vision more convincing.
  - ,, 26. A∴ still good.
  - ,, 27. A poor (heavy sea). (Off Hoi-How.)
  - , 28. A : again poor (heavy sea).
  - ,, 29. (At Hongkong). A ∴ poor (indigestion).
  - ,, 30. A∴ good: very good.
  - ,, 31. A∴ fairly good.
- April 1. A ... poor—sleepy.
  - 2. A : again poor, in spite of two attempts.
  - ,, 3. A.: mediocre (left Hongkong per ss. Nippon Maru). (He had sent his wife and child directly by steamer to England.)
  - ,, 4. I foolishly and wickedly put off A. work all day; now it is 1 a.m. of the 5th. By foolish, I mean contrary to my interest and hope in A.

By wicked I mean contrary to my will.

VIII

A: goodish: lengthy and reverie-like. Yet my heart is well. I spake it audibly.

- April 5. A: vocalized: goodish. (Knocked sideways by malaria; a sharp attack of shivering.)
  - ,, 6. At Shanghai. A : very ethereal.
  - 7. Bowled clean over by fever; spent p.m. in bed drunk with Dover's Powder. Quite sufficiently ill to excuse slackness: e. g. I could not even read a light novel.
    - 8. Feeble but convalescent.

A: nevertheless pretty good for concentration and sincerity; not notable for result.

I think I had better begin to renounce idle things, save where politeness calls, and calls loud.

If I take life too easy, the Great Retirement will be harder: on the other hand an asceticism to no instant purpose may exhaust me for the struggle when it comes. One of those rare cases where a "golden mean" looks well.

,, 9. A ∴ at night good: considerable strain in ether.

(It is here fitting to mention Fra. P.'s idea of performing this "Preliminary Invocation" of the Goetia.)

The preamble he makes a general concentration of all his magical forces, and a declaration of his will.

The Ar Thiao section. He travels to the infinite East among the hosts of angels summoned by the words. A sort of "Rising on the Planes," but in a horizontal direction.

The same remarks apply to the next three sections in the other quarters.

At the great invocation following he extends the Shivalingam to infinite height, each letter of each word representing an exaltation of it by geometrical progression. Having seen this satisfactorily, he prostrates himself in adoration.

When consciousness begins to return, he uses the final formula to raise that consciousness in the Shivalingam, springing to his feet at the moment of uniting himself with it, and lastly uttering that supreme song of the Initiate beginning: "I am He, the Borneless Spirit, having light in the feet; strong, and the Immortal Fire!"

(Thus performed, the Invocation means about half an hour of the most intense magical work imaginable—a minute of it would represent the equivalent of about twelve hours of Asana.)

- April 10. A : no good (rather tired, especially at night).
  - ,, 11. A ∴ very bad indeed: worried.
  - ,, 12. A : better, but sleepy. Not by any means good, but more impersonal.
  - doing a magic for a Soror of the Great Order, and exhausted himself.)
  - ,, 14. (Easter Eve). A ∴ mediocre.

The Op. of Abramelin being due to commence on Easter Sunday, methinks it would be well to make a certain profound conjuration of A... on

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that day with a view to acquiring a proper knowledge of the Method of the G : R : The A : should be definitely invoked for this purpose with all possible ceremony. Is it not written: "Unto whomsoever shall draw nigh unto Me will I draw nigh"? And, as I have proved, the help of <math>A : should be a should be a should be a significant to an end. Only can this right be forfeited by slackness toward the obligation. From this, then, O Holy Exalted One, preserve me! (The invocation had to wait till the 20th.)

April 15. A.: rather better.

- " 16. A ∴ above average; but little convincing.
- ,, 17. A ∴ about the same: very tired.
- ,, 18. Studying Liber Legis.
  - A  $\cdot \cdot \cdot$  much better; will go to sleep in vision. (The result curious: I woke up several times, and though I cannot at all remember, I know it was thinking of A  $\cdot \cdot \cdot$  in some way.)
- ,, 19. A ∴ fair. After-results again vaguely magnificent —memory seems quite in vain.
- ,, 20. A ∴ in the presence of my Soror F.

(The results of this and the next invocation were most brilliant and important. They revealed the Brother of A ∴ A ∴ who communicated in Egypt as the Controller of all this work. Their importance belongs therefore rather to the history of those relations than of this simple invocation-method, and will be dealt with in

another place. P. was entirely sceptical of these results at the time.)

- April 21. A: with Soror F. Left Shanghai.
  - ,, 22. Ill. No regular A : but much concentrated thought. Decided to reject results of 20th and 21st, and go on as if they had never happened.
  - ,, 23. Fair to good. Asked A.: for sufficient health on voyage to perform invocations properly. (PS. This was granted.)
  - these powers of mine. Yet after, by a strong effort of will, I banished my sore throat and my surroundings, and went up in my Body of Light. Reached a room in which a cruciform table was spread, a naked man being nailed thereto. Many venerable men sat around, feasting on his living flesh and quaffing his hot blood. These (I was told) were the Adepts, whom I might one day join. This I understood to mean that I should get the power of taking only spiritual nourishment—but probably it means much more than this.

Next I came into an apparently empty hall, of white ivory worked in filigree. A square slim altar was in the midst. I was questioned as to what I would sacrifice on that altar. I offered all save my will to know A.: which I would only change for its own realization. I now became conscious of god-forms of Egypt sitting,

so vast that I could only see to their knees. "Would not knowledge of the gods suffice?" "No!" said I. It was then pointed out to me that I was being critical, even rationalistic, and made to see that A. was not necessarily fashioned in my image. I asked pardon for my blindness, and knelt at the altar, placing my hands upon it, right over left. Then one, human, white, self-shining (my idea after all!), came forth and put his hands over mine, saying: "I receive thee into the Order of the ——."

I sank back to earth in a cradle of flame.

- April 25. Yesterday's vision a real illumination, since it showed me an obvious mistake which I had utterly failed to see. The word in my Kammawork (in Burma) was Augoeides, and the method Invoking Often. Therefore a self-glittering One, whether my conscience approves or not, whether my desires fit or not, is to be my guide. I am to invoke often, not to criticize. Am I to lose my grade of Babe of the Abyss? I cannot go wrong, for I am the chosen one; that is the very postulate of the whole work. This boat carries Cæsar and his fortunes.
  - A : fair to good; but attention wandered toward close.
  - yet the end is completely veiled from memory.

    (Neighbourhood-concentration attained—ED.)

A: rather poor; yet a certain clarity of vision of a white one like him of the 25th.

April 28. A: poor; bodily health imperfect still, yet great clarity of vision in the matter of the four quarters.

,, 29. A ∴

The same thing happens every time: the mechanical part is kept easily, but I fall instantly into a dull reverie or even slumber. This has nothing pleasant or alluring; is curiously impersonal and bewildering.

,, 30. A ∴ exactly the same as yesterday. Will repeat.

(It has struck me—in connection with reading Blake—that Aiwass, etc., "Force and Fire" is the very thing I lack. My "conscience" is really an obstacle and a delusion, being a survival of heredity and education.

Certainly to rely on it as an abiding principle in itself is wrong. The one really important thing is the fundamental hypothesis: I am the Chosen One. All methods will do, if I only invoke often and stick to it.)

A: repeated. Very good and lucid.

(It will be noticed that Fra. P., during this period, seems to have been constantly struggling with his "conscience." He had completely destroyed his intellect; now he was up against the last bulwark of the Ego, the moral self, the tendencies. Notice that in speaking of destruction of the intellect, nothing more is meant than recognition of the vanity of the intellect in

relation to the absolute; so also for conscience. Twice two still make four, and killing is still murder: but all this is relative, and relates to the individual in his limitations, not to the absolute).

This very simple truth, that the planes are separate, is the greatest of all the discoveries of Fra. P. It is a complete key to life.

May 1. A.: fair. No tendency to sleep.

(The O: (operation) is a great test of faith and will; not at all of wit. Just what I have always lacked!)

Yesterday's attribution of the hexagram given in vision clearly right. The descending triangle is the divine drawing down to man, the wedge of blue splitting matter; the upright triangle is the human flame aspiring.

(Compare the doctrine of the two arrows in Liber 418.)

- ,, 2. Worked hard at day at Comment on Liber Legis: lamentably little result.
  - A : good, considering excessive fatigue.
  - 2bis. (the extra day gained on crossing the 180°.)
    - A .: good—vision like the Milky Way in texture.
- ,, 3. A ∴ mediocre.
- ,, 4. A : very energetic on my part, intently so, better perhaps than ever before.

However (or perhaps because) there was little vision.

Indeed, this work of A.: requires the Adept to

assume the woman's part: to long for the bridegroom, maybe, and to be ever ready to receive his kiss; but not to pursue openly and to use force.

Yet "the Kingdom of Heaven suffereth violence, and the violent take it by force." May it not be, though, that such violence should be used against oneself in order to attain that passive state? And, of course, to shut out out all rivals? Help me, thou Holy One, even in this; for all my strength is weak as water, and I am but a dog. Help me, O self-glittering one! draw nigh to me in sleep and in waking, and let me ever be as a wise virgin, and expect thy coming with a lamp of oil of holiness and beauty! Hail, beautiful and strong one! I desire thy kisses more than life or death.

## May 5. A ∴ medium.

- ,, 6. A: tired and excited, yet with great resolution. Vision good. Aimed at passive attitude.
- ,, 7. A : good; starry effect concentrating into a brilliant moonlight in my body.
- ,, 8. A ∴ same effect as yesterday.
- ,, 9. A ∴ poor. (This begins the railway journey from Vancouver.)
- ,, 10. A∴ poor. Am really worn out.
- ,, 11. A ∴ better—much reverie; vision not acute.
- ,, 12. A ∴ not bad.
- ,, 13. A : purposely done more rapidly than usual. But restful.

- May 14. A.: sleepy. Am by no means recovered from the fatigues of this journey.
  - ,, 15. A∴ mediocre and unwilling.
  - ,, 16. (Arrived New York) A ... better but sleepy. I must really buck up.
  - ,, 17. A ... better, but "business" is a nuisance, and prevents the mind concentrating.
  - or at least put it off. A man cannot serve two masters.

I began A::; then deliberately stopped, as it was a farce. I appoint Sunday from waking to sleeping as a day of fast and penance.

Unable, or unwilling, to sleep, recommenced A:.

Elaborate and really not bad.

- nearly prostration. A : gabbled. My throat ached, and I was just out of a sodden sleep.
- ,, 20. A : a shade better; am still pretty ill.
- ,, 21. A ... very tired, very determined, not altogether bad subjectively, but no voice or vision.
- ,, 22. A .: at first disturbed—with resolution, better vision somewhat, but confused and distorted.

(Imagination had been excited by reading Ludlow's "Hasheesh-Eater.")

- ,, 23. A: in afternoon tired and sleepy.
- ,, 24. A : not so bad, though most frightfully tired.
- " 25. A.: poor in vision. There has been no good work for a long while. Why?

- May 26. A : same as yesterday. Must meditate on cause. (Sailed for Liverpool.)
  - ,, 27. A .. Got through after incredible struggle of  $1\frac{1}{2}$  hours.
  - ,, 28. A: just a shade better. But my cabin is a little Hell.
  - " 29. A : shade better; but still very poor.
  - " 30. A ... very good indeed. Renewed the terrible vows of this initiation, and was rewarded by the Divine Kiss. O self-glittering one, be ever with me! Amen.
  - ,, 31. A.: better than ever yet. Vision quite perfect; I tasted the sweet kiss and gazed in the clear eyes of that Radiant One. My own face became luminous.
- June 1. A ... good but interfered with by fatigue. Used much resolution.

(And now Fra. P. was to be struck down by an overwhelming blow. It seems almost as if the experiences of May 30 and 31 were to prepare him to meet it.)

,, 2. Arrived Liverpool. Heard of Baby's death by letter from —— and ——. Arrived London, perfectly stunned.

(He travelled to London with the friends he had made on the voyage, refusing to allow them to suspect that anything was wrong.)

A: appropriate in tone, though of course mechanical. I solemnly reaffirmed the oath of mine obligation to perform the operation,

offering under these terrible circumstances all that yet remains.

Fortunately I am quite unable to think of the thing in detail or as a reality.

(He adds a note to this on December 31. "Not 'fortunately' at all. One never gets able to do so. Stupor and pangs get to the limit, and that limit is easy reached by very partial conceptions of one's loss.")

- June 3. . . . I have lived through the day.
  - A .: a sad mechanic exercise.
  - ,, 4. A ∴ no good.
  - ,, 5. Practically broke down playing billiards. Have drugged myself. (He was playing with a surgical friend, who insisted on his taking Veronal.) Will do A ... and sleep.
  - from overture to Act II; my neighbour then ejected me for snoring.

Did A ... feebly, in streets.

- ,, 7. Went to Plymouth to meet wife. Did A .:. in train. A shade better, and more acquiescence or survival or transcendence—whichever name you prefer.
- 8. Really too ill to do a regular A... but struggled through, and repeated vows.
- ,, 9. Still breaking down at intervals and staggering from nervous weakness. Dropping off to sleep at odd times and places. A ... practically nil.

- June 10. Vain attempts, interrupted by invincible sleep, to do A.:.
  - ,, 11. Still frightfully ill—sleep and nightmares. A : again conquered by these, though I did my very utmost.
  - ,, 12. A shade better. A : in Turkish bath not bad considering.
  - ,, 13. A ∴ futile.
  - ,, 14. A .: a shade better.
  - ,, 15. A .: and a further renewal of the Vow.
  - ,, 16. Went to sleep doing A.: Am still very ill with throat.
  - ,, 17. A.: better. Throat better.
  - ,, 18. A.: mediocre.
  - ,, 19. A∴I went to sleep, I fancy.
  - ,, 20. A ∴ a shade better.
  - ,, 21. A ... poor again. There seems little intention; perhaps owing to my bad health and the general uncertainty of things.
  - ,, 22. A .: sleepy but a shade better.
  - ,, 23. Saw Fra. D. D. S. A∴ much better.
  - ,, 24. A ∴ fair.
  - " 25. Went to sleep trying to do A.
  - " 26. A.:.—?
  - " 27. Still very bad—my head aches all over, and my throat.
  - " 28. Still very bad.

(There is no further entry till July 4. Fra.

P. was evidently utterly broken down. Yet the

A.., though not recorded, was not interrupted.)

- July 4. Doctors insist on immediate operation.
  - ,, 6. My throat and head still utterly bad—no work for these days—only the pretence of it. Before I had got to the end of the preamble I was almost delirious every time.
  - ,, 7. Had a Turker and did A ∴ in it, though with great discomfort.
    - 8. To Nursing Home.

Unto thee, Adon-ai, do I commit my way.

Unto thee, the Augoeides, unto thee the Self-Glittering One!

I put my trust in the power that hath devised me as I am for the achieving of a purpose, the Next Step.

A: rather bad, but done. Being in bed has cured the eternal headache, and the throat is much better.

(The doctors were not sure whether Fra. P. was suffering from cancer or tubercle—pleasing alternative! Probably the real trouble was due to the fall with his horse months before. The microscope failed to reveal its real nature; but it was evidently nothing serious.)

of cowardice (he asked for a drink of water during the operation, which was done with only local anæsthetics. But he had made up his mind not to speak during the operation, unless to make a joke) may be partly excused by my general nervous break-down, I hope.

A ... at night, a shade better. Some slight vision.

- July 10. A ∴ at night fair only.
  - ,, 11. A ... rather reveresque.
  - ,, 12. Throat very bad. A ∴ futile.
  - ,, 13. A ∴ better (in A. M.)

(Twenty-second week of A ∴ ends. There ought to be a new current to-morrow.) (The idea was 22 weeks for the 22 letters of the Hebrew Alphabet. So he seeks a new method.)

- in Vision. I am in serious trouble. Place, Method, Means, Time, etc. A wakeful night, followed by profound and dreamless sleep (Had spent much thought on A.:.).
- ,, 15. Thought a deal of A ∴
- ,, 16. Will think, again, not do the formal invocation.
- fault is that the real P. is actually not thinking of A... When he is, the invocation is unnecessary; when he isn't, it's feeble. What am I to do?

(Should suggest sticking to it. D. D. S., whom I consulted, agrees.)

- ,, 18. The new method appears to be a mere dumb aspiration—a Prayer of Silence continued throughout the twenty-four hours.
- " 19. Worried all day, but aspired.
- ,, 20. Stitches out. Aspiration to A: very strong.
- ,, 21. Some thought of A:

- July 22. Thoughts of A ...
  - ,, 23. Turning to A.: was turning to sleep, as too often happens.
  - " 24. A day off, apparently. (This means that there is no entry in the original diary. It does not imply that nothing was done, only that nothing was worthy record, or that such record was omitted. Note the "apparently," as of surprise.)
  - ,, 25. A bad day. (Going out of Nursing Home.)
  - ,, 26. Went down to stay with D. D. S.
  - ,, 27. Here we have a most extraordinary entry, which needs explanation and illustration.

Fra. P. was crucified by Fra. D. D. S., and on that cross made to repeat this oath: "I, P——, a member of the Body of Christ, do hereby solemnly obligate myself, etc., to lead a pure and unselfish life, and will entirely devote myself so to raise, etc., myself to the Knowledge of my higher and Divine Genius that I shall be He.

"In witness of which I invoke the great Angel Hua to give me a proof of his existence."

P. transcribes this, and continues: "Complete and perfect visualization of . . ." here are hieroglyphics which may mean "Christ as P—on cross." He goes on: "The low dark hill, the storm, the star.' But the Pylon of the Camel (i. e. the path of Gimel) open, and a ray therein: withal a certain vision of A.: remembered only as a glory now attainable.



"Humility, Purity, Confidence.

"INRI Instar Noli Revelare Ineffabile."

But Fra. P. made also a sketch of the vision, which we here copy and reproduce.

- July 28. Twenty-fifth week of A ... begins.
  - ,, 29. (A : continued evidently, for P. writes.)

    Perfect the lightning-conductor and the flash will come.
- glyphics, which are and must ever remain indecipherable. We may gather a certain amount from those passages which are intelligible. He apparently tried repeating the new formula given by D. D. S., conceived perhaps as a mental operation on the lines of that given in *Equinox IV* concerning an egg between pillars.)
- Aug. 4. About to try the experiment of daily Aspiration in the Sign of Osiris Slain.

Did this twenty-two minutes, with Invocation as of old.

Cut cross on breast and circle on head.

- (Scire) The vow of Poverty is to esteem nothing save A.:.
- (AUDERE) The vow of Chastity is to use the Magical Force only to invoke A...
  - (Velle) The vow of Obedience is to concentrate the Will on A ∴ alone.
- (TACERE) The vow of Silence: so to regulate the whole organism that so vast a miracle as the Completion of the Great Work excites therein no commotion.

N.B.—To look expectantly always, as if He would instantly appear.

Aug. 10. In Sign of Osiris Slain; cut cross and circle as before, renewing vows. Twenty-eight mins.

Got the Threshold—the awful doubt whether one shouldn't walk away and throw up the whole thing—presented first as a temptation, then as a doubt. Wherefore the cry, "Eli, Eli, lama sabachthani." But got no further—save from a sense of dew distilling from the Eye in the Triangle by the Ray.

,, 14. Am still very much below par. Not that I feel bad; but I sleep absurdly after massage.

(As a matter of fact, he suffered intensely from neuralgia and eye trouble all this summer, with hardly any intermission.)

,, 18. Reobligated, though ill.

(Through the obstruction of a duct in the eye several extremely painful operations were needed, and he was in practically unintermittent pain.)

- " 25. Reobligated, though ill.
- Sept. 1. Reobligated, though ill.
  - (His practice was evidently to take the vows afresh every week: he seems to have recorded no practices, though he evidently did them daily. The diary is all this time blank of any records of any sort.)
  - ,, 16. Renewed vows as usual.
  - ,, 17. Went to A P H—, C.

(The change of air cured his neuralgia instantly. Henceforth he may be considered well again. He speaks of himself on the 20th as "an absurd but athletic ass," after a night spent wandering about London talking to policemen and night watchmen.)

- Sept. 21. Did a little Invocation. Inquiring how to invoke A.: got the instant reply "Often!"—and only saw later that this was the same old order as before. Which confirms it: discard methods, rituals, etc. (and their contradictions), but do it Often!
  - ,, 22. D. D. S. visits me. Celebration of the Autumnal Equinox.
  - ,, 23. Celebration of the Autumnal Equinox.
  - 24-30. (During this period Fra. P. was preparing, under the guidance of D. D. S., a certain ritual of initiation. This was to combine the Eastern and the Western methods.

The mind, exalted, fortified, initiated by the Holy Magick, was then in that very state of divine tension to concentrate itself on that Self-glittering One.)

It is time to break off for a moment from the Diary to ask the reader to remark how extraordinarily full is this passage of P.'s life. The scene opens on the slopes of Kangchenjanga with the death of five men. It continues with a jungle inhabited by savages, naked, armed with bows and arrows, ignorant even of any language containing so many as three

C 2

hundred words, and by wild beasts. The next scene is of attempted robbery and murder, and P.'s successful defence. Then comes one of the wildest journeys possible to take on this planet, packed with every kind of adventure and privation. After this, practically continuous ill-health, only interrupted by the most shocking domestic tragedies.

Through all this, Fra. P. remains in perfect literal simplicity with his devotion to the Augoeides and his "invoking often."

He never flags, never falters, never faints, never fails. Impassive and inexorable as that Nature whom he had defied, he went steadily on with his work. Wealth and health had been torn from him; he was like Job, but even worse tormented; greater than Job, he resisted all without a murmur, and conquered all without a glimmer of self-satisfaction.

When the Books are opened and the deeds of men are known, who dare say that there shall be found aught to surpass these marvellous months which Fra. P. set to the Operation of the Sacred Magic, the obtaining of the Knowledge and Conversation of the Holy Guardian Angel?

We return to the Diary—

Oct. 2. (Fra. P. has now retired into the Adytum of Godnourished Silence to some purpose! We transcribe this day's entry; it is probably most important to us. The rest of the year's entries are nearly all of the same kind.)

The Stooping Dragon—the Floor of the . . . vide *Alexandra*.

The Critical Converse.

Before this is merely the Concealed At Home with its distinction of gift and graft, and very vagueness, where Apollo and Diana took the place of Mercury.

Scortillum, ut mihi tum repente visumst, Non sane inlepidum neque invenustum.

Huc ut venimus incidere nobis

Sermones varii.

(This means something! For example, the Stooping Dragon was painted on the Floor of the *Vault*. In *Alexandra* occur the words "vault on Vera." Hence in the diary the letters S.D. (for Stooping Dragon) will refer to somebody named Vera, or possibly "the true woman," or "true things."

As I am ninety-four years old come Martinmas, and have much more of this "Temple" anyhow, I feel justified in leaving the rest of this ingenious cipher to any lunatics who get tired of the Bacon-Shakespeare folly.

Anybody who understands this entry of October 6—

Brassies and Billiards.

Council of War.

The King's letter to the Queen:

"Pussy the Prince is ill"

Paedicabo ego vos et inrumabo

XVI.

Called on Rev. J. A. Hervey—is welcome to a copy of the diary.)

Oct. 9. Tested new ritual and behold it was very good!

Thanked gods and sacrificed for——

In the "thanksgiving and sacrifice for . . ." I did get rid of everything but the Holy Exalted One, and must have held Him for a minute or two. I did. I am sure I did.

Such is the fragmentary account of what was then the greatest event in Fra. P.'s career. Yet this is an account of the highest of the trances—of Shivadarshana itself, as we know from other sources. The "vision," to use still the name become totally inadequate, appears to have had three main points in its Atmadarshana stage—

- 1. The Universal Peacock.
- 2. The Universe as Ego. "I who am all and made it all abide its separate Lord," *i. e.* the Universe becomes a single and simple being, without quantity, quality, or conditions. In this the "I" is immanent, yet the "I" made it, and the "I" is entirely apart from it. (This is the Christian doctrine of the Trinity, or something very like it.)
  - 3. This Trinity is transcended by an impersonal Unity.

This is then annihilated by the Opening of the Eye of Shiva. It is absolutely futile to discuss this: it has been tried and failed again and again. Even those with experience of the earlier part of the "vision" in its fullness must find it totally impossible to imagine anything so subversive of the whole base, not only of the Ego, but of the Absolute behind the Ego.

There are, however, many suggestive poetical descriptions which we advise our readers to study. Notable are "Aha!" (passage quoted below) and many portions of Liber LXV, 38

## THE TEMPLE OF SOLOMON THE KING

Liber VII, and Liber CCXX. It must be clearly understood that the Bhagavad-Gita, Anna Kingsford, St. John, and all other writers with the possible exception of Lao Tze, describe nothing higher than Atmadarshana. For the first time in the known history of the world there had arisen the combination of the utmost attainment with the intelligence and literary ability to make it comparatively articulate. It is no wonder, then, that we hail Fra. P. as the greatest of all Teachers.

This entire experience from the Passing of the Abyss to the Shivadarshana has been so wonderfully described in "Aha!" by Mr. Aleister Crowley, who was privileged to get his material first-hand from Fra. P. himself, that we make no apology for quoting the passage in full.

MARSYAS. Ay! Hear the Ordeal of the Veil, The Second Veil! . . . O spare me this Magical memory! I pale To show the Veil of the Abyss. Nay, let confession be complete! OLYMPAS. Master, I bend me at thy feet— Why do they sweat with blood and dew? MARSYAS. Blind horror catches at my breath. The path of the abyss runs through Things darker, dismaller than death! Courage and will! What boots their force? The mind rears like a frightened horse. There is no memory possible Of that unfathomable hell. Even the shadows that arise Are things too dreadful to recount!

There's no such doom in Destiny's Harvest of horror. The white fount Of speech is stifled at its source. Know, the sane spirit keeps its course By this, that everything it thinks Hath causal or contingent links. Destroy them, and destroy the mind! O bestial, bottomless, and blind Black pit of all insanity! The adept must make his way to thee! This is the end of all our pain, The dissolution of the brain I For lo! in this no mortar sticks; Down comes the house—a hail of bricks! The sense of all I hear is drowned: Tap, tap, isolated sound, Patters, clatters, batters, chatters, Tap, tap, tap, and nothing matters! Senseless hallucinations roll Across the curtain of the soul. Each ripple on the river seems The madness of a maniac's dreams! So in the self no memory-chain Or causal wisp to bind the straws! The Self disrupted! Blank, insane, Both of existence and of laws, The Ego and the Universe Fall to one black chaotic curse.

OLYMPAS. So ends philosophy's inquiry: "Summa scientia nihil scire."

## THE TEMPLE OF SOLOMON THE KING

MARSYAS. Ay, but that reasoned thesis lacks
The impact of reality.
This vision is a battle-axe
Splitting the skull. O pardon me!
But my soul faints, my stomach sinks.
Let me pass on!

OLYMPAS. My being drinks
The nectar-poison of the Sphinx.
This is a bitter medicine!

MARSYAS. Black snare that I was taken in! How one may pass I hardly know. Maybe time never blots the track. Black, black, intolerably black! Go, spectre of the ages, go! Suffice it that I passed beyond. I found the secret of the bond Of thought to thought through countless years, Through many lives, in many spheres, Brought to a point the dark design Of this existence that is mine. I knew my secret. All I was I brought into the burning-glass, And all its focused light and heat Charred all I am. The rune's complete When *all I shall be* flashes by Like a shadow on the sky.

Then I dropped my reasoning. Vacant and accursed thing!

By my Will I swept away The web of metaphysic, smiled At the blind labyrinth, where the grey Old snake of madness wove his wild Curse! As I trod the trackless way Through sunless gorges of Cathay, I became a little child. By nameless rivers, swirling through Chasms, a fantastic blue, Month by month, on barren hills, In burning heat, in bitter chills, Tropic forest, Tartar snow, Smaragdine archipelago, See me—led by some wise hand That I did not understand. Morn and noon and eve and night I, the forlorn eremite, Called on Him with mild devotion, As the dewdrop woos the ocean.

In my wanderings I came
To an ancient park aflame
With fairies' feet. Still wrapped in love,
I was caught up, beyond, above
The tides of being. The great sight
Of the intolerable light
Of the whole universe that wove
The labyrinth of life and love,
Blazed in me. Then some giant will,
Mine or another's, thrust a thrill

## THE TEMPLE OF SOLOMON THE KING

Through the great vision. All the light Went out in an immortal night,
The world annihilated by
The opening of the Master's Eye.
How can I tell it?

OLYMPAS. Master, master!

A sense of some divine disaster Abases me.

Indeed, the shrine
Is desolate of the divine!
But all the illusion gone, behold
The one that is!

OLYMPAS. Royally rolled,

I hear strange music in the air!

MARSYAS. It is the angelic choir, aware
Of the great Ordeal dared and done
By one more Brother of the Sun!

OLYMPAS. Master, the shriek of a great bird Blends with the torrent of the thunder.

MARSYAS. It is the echo of the word

That tore the universe asunder.

OLYMPAS. Master, thy stature spans the sky.

MARSYAS. Verily; but it is not I.

The adept dissolves—pale phantom form
Blown from the black mouth of the storm.
It is another that arises!

The result of this upon Fra. P. seems to have been tremendous.

On the very next day the last sacrifice was made.

Oct. 10. I am still drunk with Samadhi all day.

Discovered . . .

(We need not write his words. Enough if we say that the one person left for him to love was lost, stricken by hereditary vice, a beastliness taught her at the age of 16 by her mother, a clergyman's wife, which, after having lain dormant all these years, was now become rampant and incurable. He had nothing to look forward to but life with one who was in all essential ways a maniac, with no hope of any termination but the asylum or the grave.)

- ,, II. To bed with thoughts of A... Persistent vision.
  ... But oh! the constant rapture....
- ,, 12. . . . But oh! . . . as before. Did some prayer and fasting, but not enough.
- " 13. . . . Things have *really* lost their value—I get what Blavatsky describes in the Voice of the Silence as "not quite disgust."
- reality of things and one's own sense of success, etc.
- ,, 16. Samadhi not yet worn off.
- ,, 17. But oh! etc., only more so.
- , 18. Ditto. Note lack of impatience, perfect satisfaction with existing state. . . .
- " 21. I am still "polarized" a good deal; my "indifference" is pronounced.

## THE TEMPLE OF SOLOMON THE KING

Oct. 31. This account is almost unintelligible as it stands; so I edit it. He appears to have made the old "Preliminary Invocation." Result rather like Yoga; he gets at once into Pratyahara and then makes Samyama on the Augoeides.

"Invoked twice—terrible agony." And then this note. "Barbarous names. Supreme test (i.e. to use words which he does not understand), for a man who is *really* praying cannot bring himself to say a ridiculous thing to his God, even on the latter's mandate."

(From this it appears as if the Augoeides had told Fra. P. the real meaning of Zoroaster's injunction: "Change not barbarous names of evocation; for they are names divine, having in the sacred rites a power ineffable.")

"I shall go," continues Fra. P., "and recite 'From Greenland's Icy Mountains' (the most ridiculous thing that occurred to his mind)—if with faith, Samadhi! . . .

"No faith, I suppose. Time after time I feel the sickening pangs of dissolution; physically I nearly faint; but I don't get over the bar. . . . I am sick, sick!

"I retire in disorder pursued by dog-faced demons of all kinds.

"Once again I nearly got there—all went brilliance—but not quite."

Again, "There is nothing but dog-faced demons after I get to bed; but there is always

the consciousness behind thoughts. Thus, when the consciousness realizes that 'I am apart from my thoughts,' that thought itself is pictorially shown as a thought." This seems to mean that he again got Atmadarshana; his complaint was the inability to pass beyond.

He adds "to this consciousness all thoughts are alike; it would never trouble to command them." *Id est*, it is the Peace of the Universe, the Impersonal Absolute. He was That.

Note that he got this without any Ritual to speak of; an enormous advance in power of meditation.

Nov. 4. Descent into Hell. In the power of the Dweller—obsession by a devil left by F—— and J——called "?" (This devil is described in Sir Palamede the Saracen, Sections XXXVI and XXXVIII. It asks "Is there any Path at all?" and "Are not you a fraud?") Return with great difficulty—awful pangs—Eli! Eli! lama sabachthani!

N.B.—I got back to very near Samadhi in the end.

(This appears to have been a "natural" meditation arising out of the conversation of F——the Buzite and J——the Shuhite!)

" 14. Again got into the Samadhi-proximity-state; as it were, without trouble.

(Now follows a period of two more months of ill-health of the severest kind, and apparently

## THE TEMPLE OF SOLOMON THE KING

no work is done. There was, however, much question of his position in the mystic hierarchy. He had the highest attainment known—and what did it amount to? In the meantime Fra. D. D. S. himself must have attained Samadhi—presumably Atmadarshana—for we find this entry.)

- Dec. 7. D. S. writes from Samadhi-Dhatu.
  - (Dhatu—literally "element"—is a word chosen to avoid such implications as would be conveyed by "place," "state," and such words.)
  - .. 8. D. D. S. still in Samadhi.
  - " 10. D. S. dined with me. He thinks my attainment makes me a Master of the Temple. He goes even further and says that I am the Master—the Logos—the next Buddha.
    - . . . This (apparently some ceremony of Rose Croix) purifies and consecrates me, so that I feel "I am the Master" quite genuinely—without scruple or diffidence. No personality.
  - "II. Back to B——. D. D. S.'s amazing third letter.

    (This letter is too long and personal to publish in full; but it contains these words: "How long have you been in the Great Order, and why did I not know? Is the invisibility of the A∴ A∴ to lower grades so complete?")

In spite of his illness he managed to do some most formidable work during this December. There is, however, nothing further in the diary of interest to our present purpose.

But it is most important to remark that although acclaimed as a Master of the Temple, as one who has passed utterly through the Abyss, as a Brother of the A :: A :: itself, he steadfastly refused to accept the hard-won grade for three years more.

(To be continued)

# HIS SECRET SIN

INSCRIBED ADMIRINGLY
TO
ALEXANDER COOTE

# HIS SECRET SIN

Inscribed admiringly to Alexander Coote.

THEODORE BUGG had made England what she is. The last forty-two years had elevated him from errand-boy to biggest retail grocer in the Midlands. Twenty-eight years of wedded happiness had left him with a clear conscience, a five-year old grave to keep in order "To the memory of my beloved relict," as he had written until the clerk suggested a trifling alteration, and a strapping daughter just turned twenty.

I wish I could stop here. But there is a rough side to every canvas, and Theodore Bugg had forgotten all about England, and what she is, and how he had made her. Or if the good work was going on, it was subconscious. He was standing by the gilded statue of Jeanne d'Arc, his mouth wide open, his Baedeker limp in his perspiring hand. "She's riding astride!" The molten madness throbbed in his brain. "She's got man's clothes on!"

The shocking truth must out: Theodore Bugg had come to Paris for Pleasure!

He had only been able to spare two days, the Sunday and Monday of Whitsuntide. He had travelled by the night boat on Saturday, arriving in Paris on Sunday morning—the first step downward! The air of Paris intoxicated him; the Grands Boulevards ate into his moral fibre like a dragon chewing butter; and though he had not actually 'been in' anywhere, he felt the atmosphere of the music-halls as Ulysses

heard the Sirens. He was fortunately tied to the mast of his ignorance of French and his fear of asking anybody such a very peculiar question, or he would certainly have discovered and visited the Moulin Rouge.

As it was, Joan of Arc was very much more than was good for him. He stared, fascinated as by a basilisk, his eyes starting further and further from his head as his moral sense dragged his body backwards along the Rue de Rivoli. By this means he cannoned into a worthy Frenchman (who refused to take him seriously) and so was shocked into himself.

He pulled out his watch. Only an hour and a half to catch his train. Just as he was beginning to enjoy himself, too. What a shame! He couldn't even send a telegram without letting somebody know where he was—and at home they supposed him to be visiting a business acquaintance in Shropshire.

I'll have a mementum, thought he, if I die for it. I'll—I don't care. I may as well be hung for a sheep as a lamb—I'll go the whole hog. I know there's shops about here.

So, turning, in his excitement and determination, he saw—when you invoke the devil he is usually half-way to you—a shop window full of photographs of the pictures and sculptures of the Louvre. He looked up and down the street—the sight of a top hat might have saved him even at the eleventh hour. But no! nothing that looked in the least like an Englishman, even to his overheated fear of discovery. He peered and dodged about for a little like a man stalking dangerous game,

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and then, with sudden stealth, his back to the door, pushed down the lever and slid into the shop.

- "Avvy-voo photographiay?" he said hurriedly, with averted face.
- "Certainly, sir," replied the shopkeeper in perfect English. "What does Monsieur require? Photographs of Paris, of Fontainebleau, of the Louvre, of Versailles?"

But English would not serve the turn of Theodore Bugg. He nearly bolted from the shop. An English voice—it was almost Discovery!

"Kelker shows," he muttered doggedly enough, though his head hung lower than ever. "Kelker shows tray sho. Voo savvy?—tray tray sho—par propre!"

The shopman, not yet old enough to master his disgust at the familiar incident, brought forward several books of photographs.

"Perhaps Monsieur will find there what he requires," he said coldly.

Furtively and hurriedly, his glance divided between the forbidden book and the shop-door, his only safeguard from intrusion the thought that nobody who entered would be in a position to throw stones at a fellow-culprit, Theodore Bugg turned over the pages.

The book began mildly enough with the winged Victory and only entered the rapids with La Gioconda. Thence, Niagara-like, one plunge to the abyss—the Venus de Milo.

The blood flamed to his face; his breath came hot and quick.

With fumbling fingers that trembled with excitement he withdrew the photograph from its leaf and half showed it to the proprietor with a whispered "Comby-ang?"

"Trente sous," said the shopman in his most rapid French. And in English, "We take English money here, sir; ten shillings, if you please. May I wrap it up for you?" But Bugg had thrust it into his inner pocket, and, pressing a sovereign into the man's hand, dashed without looking behind him from the shop, eager to put time and space between himself and his compromising position.

He hurried to his hotel, not without many a suspicious glance over his shoulder, and packed his bag. He had ten minutes to spare. He locked the door carefully, sat down with his back to the light, and pulling the photograph from his pocket, indulged in a long voluptuous gloat.

Then the boots knocked with the news of his cab, and Bugg, nobler than Lord Howard of Effingham, thrust his treasure into his pocket, unlocked the door and cried "Venny!"

## II.

Theodore Bugg, a year later, was paying the price of his fall. He had allowed Gertrude to attend Art Classes, although he knew it to be wrong. But he had grown to fear his daughter, and—on such a point especially—he was incapable of fighting her.

For there were times when he tried to persuade himself that there was "nothing wrong in it." A brother churchwarden had looked a little askance when the news of Gertrude's "advanced ideas" had come; but Theodore had

## HIS SECRET SIN

stoutly and even a little sternly rebuked him with the original remark: "To the pure all things are pure." It was knowing when to be bold that had made Theodore the fine business man he was.

And very bold it was, for conscience makes cowards of us all. The secret shame of his orgies! Every week-night once even on a Sunday!—after everyone had gone to bed, he opened the little safe in the wall at the head of his bed, and drew forth the obscene picture from its envelope marked "In case of my death or disability THIS PACKET is to be DESTROYED UNOPENED. T. Bugg." Then he would sit, and hold it in his hot hands, and gloat upon the evil thing, lifting it now and again to his mouth to cover it with greedy, slobbering kisses. And afterwards, when it was safely locked up again, he would undress with a certain unction. Once even he attempted—with the aid of a bath towel—to take the pose before the mirror. And he saw nothing ridiculous in that, just as he saw nothing beautiful in the photograph. Nakedness is lust: so ran his simple gospel of æsthetics.

Shame quickened him, too, to measures of expiation or precaution. He read family prayers twice a day instead of once, and he took the chair at the Annual Meeting of a Society for Sending Out Trousers to Converted Hindoos.

As everybody in the Midlands knows, "Hindoos" are Naked Savages.

And he discharged a groom for whistling on Sunday.

But if these expedients salved his conscience, they did nothing to quell Gertrude's incipient tendency to independence

of thought and action. There had been a very unpleasant scene when he threw into the fire a book from Mudie's (I thought one could have trusted Mudie's!) called 'The Stolen Bacillus,' which he understood to be of a grossly immoral tendency. (Nasty filth about free love or something, isn't it?)

Theodore Bugg was not a sensitive man; excess of intuitive sympathy had not made his life a hell; but he felt that his domestic relations were strained. Especially since "that Mrs. Grahame" had evinced a liking for Gertrude. Her husband's colonelcy was the gilding of the pill; but the pill was a bitter one, for Mrs. Grahame went motoring and even golfing on Sunday instead of going to Church, and once or twice had taken Gertrude with her, to the scandal of the neighbourhood. Colonel Grahame, too, rather got on Bugg's nerves, in spite of the "honour of his acquaintance."

Such thoughts went dully through his mind as he waited in the garden for his daughter to come in to tea from the "Art Class." But when she arrived, portfolio in hand, her beauty and the splendour of her long easy swing determined him to be gracious.

Under such circumstances conversation is apt to be artificial; but Gertrude was gay and garrulous, and the tea went very pleasantly until her father's eye unluckily fell on the portfolio. "And what has my little fairy been doing lately?" he asked with elephantine lightness.

"Oh, sketches mostly, father. This week we're copying from old Greek masterpieces, though. Let me show you, father, dear." She opened the portfolio and turned over the

## HIS SECRET SIN

leaves. "I'm getting on splendidly. Mr. Davis thinks I ought to go to Paris and study properly. Do let me."

"How can you think of such a thing, Gertrude? A daughter of mine! Study properly!!! No indeed! A little sketching is a nice accomplishment for a young lady, but—"

His jaw dropped. A thin, graceful pencil sketch it was that he clutched in frenzied fingers; but he could not mistake the subject.

"Wretched girl," he shouted, "where did you get the—the—the— Damn it all, what d'ye call it?—the—ay! that's it!—the model for this vile, filthy, lewd, obscene, lustful thing? Damn it! you're as bad as Cousin Jenny! (Cousin Jenny was a blot on the 'scutcheon of the Buggs). You're a harlot, miss!" And then, with an awful change as the truth came home to him: "O my God! O my God! Damn it!" he screamed, "how did you get the keys of my little safe?"

The girl had frozen colder than the stone, but there was a new light in her eye, and if the curl of a lip could tread a worm into the dust, that lip was hers and that worm the author of her being. She had withdrawn as one who comes suddenly upon a toad, and the first flaming of her face had died instantly to deadlier ice.

Bugg saw his mistake, his masses of mistakes. There being but one more to make, he made it; and, finding himself in the frying-pan of discovery, leapt into the fire of things irrevocable and not to be forgotten. His fat, heavy-jowled, coarse face all twitching, he fell on his knees and clasped his hands together. "So you found me out? Don't, don't give away your poor old father, Gertie! My little Gertie!"

There was a silence. "Excuse me, father," said the girl at last, "but I've just had a glimpse of you for the first time in my life, and it's a bit of a shock. I must think."

And she stood motionless until her hapless father attracted her attention by backing into his wicker chair. "Don't touch holy things," she snapped suddenly, taking the sketch from his nerveless hand, and replacing it reverently in the portfolio.

The action seemed to decide her.

"I'll give you an address to send my things to," she said, and walked out of the garden.

Theodore Bugg sat stunned. "Holy things," she had said. She called that lustful French photograph holy! Was this Original Sin; or was it that strange new thing people were talking about—what was it? Ah! heredity. Heredity? His secret sin become her open infamy? Truly the sins of the fathers were visited on the children!

By this time he was upstairs and in his bedroom. He must destroy the accursed thing; he must destroy— Ah! yes. He had contaminated Gertrude by having such a thing in his house. He must be the Roman father, and—what would a Roman father do?

He had the match alight, but he could not put it to the edge of the packet. Then the silence of the house hit him; he knew that his daughter would never return, and in a fit of rage he trampled on the envelope like a wild beast mauling a corpse.

#### HIS SECRET SIN

He thrust it into the empty grate, lit the paper frills, watched all blaze up. Then, gulping down a sob, he went to the drawer of a cabinet and pulled out the revolver which he had bought (and loaded, under the shopman's guidance) against burglars.

Yes, he must kill himself. He drew back the hammer. Cold sweat beaded his flabby face. He could not; and anyhow, how did one? He thought of many stories of people who had shot themselves ineffectively. He felt for his heart and failed to find it, wondered if it had stopped and he were dying, had a fit of fear paralysing all his will. He thought of himself lying dead.

"No, by God! I can't do it!" he cried, and flung the pistol back into the drawer. As luck would have it, the weapon exploded. The bullet broke his jaw, tore away four molars, smashed the cheek-bone, pulped the right eye, and, glancing from the frontal bone, found its billet in the ceiling. He lost consciousness and fell. His head struck the grate where yet smouldered the ashes of the photograph.

It was three months before he recovered, and then with only half a face to face the world with. He still thinks that Gertrude gave him away, for the street-boys have taken to calling him "old Venus." But he is wrong; the boys have their æsthetic reasons for the name.

Gertrude in any case is much too busy to bother her head about him; for, after a year in the Latin Quarter, if she has failed to surpass Degas and Manet and O'Conor, she has at least conquered the great pianist Wlodywewsky, and it

takes her all her time to manage him and keep the baby out of mischief.

Theodore Bugg needs no help of hers in his moral sculpture of the destinies of England.

ALEISTER CROWLEY.

# LONG ODDS

How many million galaxies there are
Who knows? and each has countless stars in it,
And each rolls through eternities afar
Beneath the threshold of the Infinite.

How is it that with all that space to roam
I should have found this mote that spins and leaps
In what unutterable sunlight, foam
Of what unfathomable starry deeps

Who knows? And how this thousand million souls
And half a thousand million souls of earth
That swarm, all bound for unimagined goals,
All pioneers of death enrolled at birth,

How were they swept away before my sight,
That I might stand upon the single prick
Of infinite space and time as infinite,
Who knows? Yet here I stand, climacteric,

Having found you. Was it by fall of chance?

Then what a stake against what odds I have won!

Was it determined in God's ordinance?

Then wondrous love and pity for His son!

Or was it part of an eternal law?

Then how ineffably beneficent!

Each thought excites an ecstasy of awe,

A rapture rending the mind's firmament.

Infinity—yet you and I have met.

Eternity—yet hand in hand we run.

All odds that I should lose you or forget,

But, soul and spirit and body, we are one.

Is this the child of Chance, or Law, or Will?

Is None or All or One to thank for this?

It will not matter if thanksgiving fill

The endless empyrean with a kiss.

ALEISTER CROWLEY.

# DOCTOR BOB A SKETCH

ву

MARY D'ESTE and ALEISTER CROWLEY

## PERSONS OF THE SKETCH

DOCTOR ROBERTS ("Doctor Bob")

MRS. ROBERTS, His wife

DOCTOR FIELDING

JANE SKIRING Patients

WILL STANLEY

TWO GENTLEMEN

A MANSERVANT

# DOCTOR BOB

## A SKETCH

RY

#### MARY D'ESTE and ALEISTER CROWLEY.

- [The Scene represents the waiting-room of Dr. Roberts' house. Doors L., R., and C. Door L. leads to dining-room; door R. to entrance-hall; door C. to consulting-room. This is a wide double door, which when open shows the doctor's bureau, chairs, and other usual furniture. Curtain may be used instead of door if more convenient.
- The waiting-room has a large table, with illustrated journals, &c. There are easy chairs, but no other furniture. On the table lie the hat and stick of a patient who is closeted with Dr. Bob.
- Time 2.30 p.m. A bright winter afternoon.
- Enter the Servant, preceding Dr. Fielding, who is wearing his motor coat and cap.
- The Servant goes through to Door L., and returns with Mrs. Bob, who goes to greet Dr. Fielding warmly, while the Servant goes out R. and closes door.]
  - Mrs. B. How good of you to come so promptly!
- Dr. F. I could never respond quickly enough to a call from you. I should have been here ten minutes earlier, but the Daimler doesn't like so much snow in the streets.

- Mrs. B. How perfectly sweet of you!
- Dr. F. I hope this is not professional; at least, I'm sure there's nothing the matter with you.
  - Mrs. B. Heavens, no! I have health enough for six.
  - Dr. F. And there's nothing wrong with Dr. Bob?
- Mrs. B. Nothing serious; he has had a bit of a cough this month back.
- Dr. F. Heaven help him if he has to make his own diagnosis—you know we call him Doctor Doom'em!
  - Mrs. B. It's just that I want to talk to you about.
  - Dr. F. You don't mean to say you mind?
  - Mrs. B. Mind! It's driving me mad.
- Dr. F. But he's the greatest consultant we have; nobody ever comes to him while there's a chance anywhere else.
- Mrs. B. Yes; but whatever other drug he gives them, he never gives them hope.
  - Dr. F. But they come for his opinion.
  - Mrs. B. And don't want to know it.
  - Dr. F. Perhaps it would be better if they didn't.
- Mrs. B. That's it; that's what's driving me mad. I see them come here one after another, some cheerful, others desperate; some looking healthy, some looking half dead already; some hoping, some doubting; all fearing. But one and all go away hopeless, utterly hopeless. I could bear it better if his were not so great a name. But he's right—he's always right!
  - Dr. F. Come, come! Don't break down, Mrs. Bob!
- Mrs. B. Wouldn't it be better to let them go on blindly to the end? Think of them watching and waiting! Think

## DOCTOR BOB

of the drawn faces, and the ghastly stare into the eyes of Death! Think of their ears strained if perhaps they may hear his stealthy tread! Their tongues licking their parched lips—oh, is there no hope? Then, at least, is there no mercy?

Dr. F. I should be inclined to deceive them nearly always. I'm sending him a girl this afternoon. Hang it! I must have his opinion, and yet I hesitated—long—over the wisdom of the course I was taking. She hasn't any idea of how seriously ill she is; the shock might kill her. I begged him in my note to spare her the full knowledge.

Mrs. B. Poor child!

Dr. F. Well, if he says there's no hope..... You know her, I think—Jane Skiring?

Mrs. B. The little school teacher. Oh! I'd no idea she was so ill. I am sorry.

[The consulting-room door opens, and an elderly man, whose hat and stick are on the table, comes out. His face is drawn and his eyes haggard. He takes no notice of the people present, or of his hat and stick, but goes straight out, R. The banging of a door is heard. Enter the Servant, running; picks up the hat and stick, and runs out after him. Dr. Fielding and Mrs. Bob exchange glances significant of shocked pain.

The consulting-room doors being now wide open, the audience can see Dr. Bob sitting at his bureau. He rises, and comes down stage, heartily, cheerfully, masterfully.]

Dr. B. Hullo, Fielding! Glad to see you. Just got your note before lunch; I'll find out for sure what's up. Pretty girl—pity! See that old boy just went out? A typical Brightic; fellow who devilled his own kidneys. Ha! ha! ha

I wonder if he'll see that Christmas turkey—ha! ha! ha! Hullo, dear! Didn't see you, little white mouse! Let's have coffee, dear, and the brown brandy. No more patients for a bit. Come along, Fielding, eh?

[He leads Fielding to the consulting-room, while Mrs. Bob goes out L.]

- Dr. F. This is an exceptional case, old man. I do hope you won't frighten her.
- Dr. B. Great God! always the same old story. They never come to me until the rest of you have finished them, and then it's my candid opinion you want. Then you get it, by Heaven! and instead of blaming yourselves, or the patient, or the disease, you blame me. Why don't you give me a chance? Why don't you bring them while there *is* hope? You all look upon me as the undertaker—Doctor Doom'em, isn't it?—because you are afraid to tell the patient what nine times out of ten you know as well as I do. Doctor Doom'em!
  - Dr. F. Now, old man, don't get excited.
- Dr. B. Excited! Why my life would be one long hell if I hadn't chosen a very simple method. Tell the truth. I'm not a lawyer, paid to tell lies. Tell the truth. Then I've done my part; my conscience is clear; I eat hearty and sleep sound.
- Dr. F. But is it always best to tell the truth? May you not sometimes overlook a grain of hope, and kill it by your diagnosis?

  [Enter Mrs. Bob with coffee.
- Mrs. B. I can't believe it is right to send away people smashed.
  - Dr. F. Yes; you're a hanging judge.

## DOCTOR BOB

- Dr. B. I only record the effect of the verdict of the jury—twelve good symptoms and true.
- Mrs. B. I can never forget seeing young Joe Whitney when he came from you. He had the face of a lost soul. And the next day the papers had the news that he had shot himself.
- Dr. B. Well, what of that? He saved himself about four months of the most persistent and horrible torture that the mind of a devil could imagine.....People wonder why doctors are nearly always Atheists!
  - Mrs. B. Oh, Bob!
  - Dr. B. In his place I should have done as he did.
- Dr. F. No, you wouldn't. You'd sit in a corner with your teeth clenched, waiting and watching and recording, killing each hope as it was born, yet wishing to God that you dared hope—even though you knew it to be vain.
- Dr. B. There's where you are wrong. What's the use of lying and cheating? I never saw any good come of it. You tell a man he may get well this year—next year—sometime—never—like a silly girl blowing a puff-ball. Pah!
- Mrs. B. If you only had sympathy, Bob dear, if you only had imagination! If you only could realize what these people really feel when you condemn them!
- Dr. F. And hope is the best medicine; at least it helps the man to live out the little life that remains to him. An artist might finish his creation.
  - Dr. B. Oh, artists! Another set of liars!
- Dr. F. A doctor will go on with his work better if his brain is not clouded with his own mortal fear.
- Dr. B. Rot! if he's finished, he'd better finish. And besides, despair can often do more than hope. Put the

biggest coward in the world in a tight enough corner, and he'll show his teeth, and very likely win out. (He coughs.) By the way, have a look at this throat, will you? There's a little chronic irritation somewhere.

Dr. F. Why, of course. [The bell rings.

Dr. B. A patient, hang it all! I must leave you to talk to Nan. Send 'em along!

[He goes into consulting-room and closes the door.

Mrs. B. He's set on this telling the truth.

Dr. F. Oh, it's wrong: I know it's wrong. There's always a chance in the most hopeless cases.

Mrs. B. Can't we—can't we make him see it?

Dr. F. But how?

[Enter Servant, showing in Will Stanley.

W. S. (surprised) How do you do, Dr. Fielding?

Dr. F. I didn't expect to see you here; I thought you were better months ago.

W. S. So I was—in fact I am—only the mother insisted on my seeing Dr. Bob. I guess he won't find much wrong with me!

Mrs. B. Oh, you mustn't mind even if he does. Doctors live on people's fears.

Dr. F. (laughing) Oh, Mrs. Bob, come now!

W. S. They can't frighten me; but they do mother. She wants to coddle me all the time.

Dr. F. You're a No. 1 size pet.

W. S. Rather; I'm the strongest man in college. If this silly old heart hadn't started to play the goat.

[Dr. Bob's bell rings. Servant enters, shows Will Stanley into consulting-room, closes doors, returns, and goes out.]

## DOCTOR BOB

- Dr. F. Poor devil! I've known for months that it was all over with him.
  - Mrs. B. Oh, how dreadful! He's not twenty yet.
  - Dr. F. He never will be.
- Mrs. B. In my mind I can see him coming out; I can feel and understand. Oh, why won't Bob let him take hope to his mother?
- Dr. F. It's a shame. It's silly, useless cruelty. I'd like to punch Bob's head.....oh! I beg your pardon, Mrs. Bob—if he breaks down that fine boy's courage.
  - Mrs. B. Oh, I quite agree with you.
- Dr. F. Then I say that he'd be all the better for a dose of his own medicine.
- [Silence. Then Mrs. Bob clasps her hands, gives a little laugh, and cries out.]
  - Mrs. B. Oh, I've got such a good idea.
    - [The bell rings. Enter JANE, ushered by SERVANT.
- Dr. F. Well, here you are, Jane. How splendid you're looking to-day. Fit as fit, eh?
- Jane. It's this weather. I do love the snow. I'm as happy as happy; every fibre of my being quivers with joy. How do you do, Mrs. Roberts?
- Mrs. B. I'm so glad to see you. I'm so sorry to see you. Jane. Oh, it's nothing. Dr. Fielding tells me it's sure to be all right. Dr. Bob—oh, I mean Dr. Roberts—will say the very worst he can, and then we've got to hope for the best.
- Dr. F. Yes. I always get his opinion; and then we're sure to err on the safe side. Eh?
- Mrs. B. Yes; but he's so anxious to make people take proper care, and follow his instructions absolutely.

- Jane. Yes, of course. I know I've been careless.
- Dr. F. Yes, yes. A bit of a fright is the very thing to do one good.
- [Enter Will Stanley, his hair dishevelled, a wild look in his eyes. He does not see Mrs. Bob and Jane, who are up L. at back of stage, but addresses Dr. Fielding, who is at table.]
  - W. S. I say, doc., it's all up.
- Dr. F. Nonsense. Cheer up, old son. It's never as bad as Dr. Bob makes out.
- W. S. Yes; I'm finished. God! but this will break up the mother.
  - Dr. F. Then you mustn't tell her.
- W. S. I'm not going to. But she'll guess. Mothers seem to feel things. Look here, doc., I'm on for a night with the Indians. I'll have forgotten about it myself by to-morrow That's the best way.
- Dr. F. I'm with you. And in the meantime, remember we doctors know very little.
- Mrs. B. (coming forward) I wouldn't believe the whole lot of them if they said I had to die to-morrow.
  - Dr. F. Quite right.
- [Dr. Bob's bell. Servant enters and shows Jane into consulting-room.]
- Dr. F. I'll be with you in a moment, Jane. (Jane nods and smiles and goes in.) Take my word for it, Will, there's always hope. I'll see you at the Club at 8 o'clock.
- W. S. Right you are! (Seriously and pathetically) And thank you so much for—lying to me!

## DOCTOR BOB

[He bows to Mrs. Bob, shakes hands with Dr. Fielding, and goes out R.

Mrs. B. Another victim!

Dr. F. It's a shame!

Mrs. B. Will you stand by me?

Dr. F. You know I will. What is it?

Mrs. B. Let's teach him a lesson. I've got a splendid idea. It isn't hardness of heart; but he doesn't see clearly. I want to make him feel and understand what it is that he's doing.

Dr. F. And how do you propose to do it?

Mrs. B. Well, you know he asked you to look at his throat. Tell him it's something terrible, that he's got to die! Can you think of anything?

Dr. F. Why, of course, cancer!

Mrs. B. (shocked) Oh!

Dr. F. Cancer of the throat has just such slight symptoms. Nobody can tell without examination.

Mrs. B. Oh, you don't think it really might be that?

Dr. F. Not one chance in a thousand. But he'll believe me if I tell him that that is what it is.....Do you really wish me to do it?

[Mrs. Bob and Dr. Fielding look at each other steadily. From within the consulting-room comes the sound of a cry, a fall, and overturned furniture.]

Mrs. B. Yes, I do.

[The consulting-room door bursts open.

Dr. B. (in doorway) Here, Fielding!

[Fielding goes in. Jane is lying on floor in utter collapse. Both doctors work hard on her with heart massage and

injections, at last recovering her sufficiently to bring her out.]

Dr. B. Here, Nan, tell them to light the fire in the spare bedroom!

[Mrs. Bob goes out. Dr. Bob's telephone on bureau rings. Dr. Bob goes to it.]

Dr. B. Half a minute, Fielding. Look after her.

[JANE gasps and opens her eyes.

Jane. You've been lying to me. Father of Heaven! I don't want to die. I cannot be so ill as he says!

Dr. F. No, dear child, no. The fact is—er—er—well, we've just discovered he's a bit mad, do you see? Listen to me, Jane.

Jane. Oh, I'm trying to.

Dr. F. He says the same thing to everybody—it's his mania. Don't believe a word of it.

Jane No, no.

[She collapses again. Dr. Bob replaces telephone receiver, and comes forward. He and Dr. Fielding carry Jane out L. Outer bell. Servant ushers in a patient. Enter L. Mrs. Bob in a state of violent excitement.]

Mrs. B. Go! go! Why will you stay in this house of death? (The Patient manifests surprise.)

Go! go! I say. My husband can see no more patients to-day. [She shows him out, returns to centre of stage, breaks out crying, and goes off L. as Dr. Bob and Dr. Fielding return. Their loud voices are heard arguing without.]

Dr. F. It might have killed her; and it very nearly did.

Dr. B. Look here, Fielding, this is too bad. Hang it, if you'd brought me the girl a year ago I might have cured her.

## DOCTOR BOB

- Dr. F. And now you've killed her.
- Dr. B. I killed her? Well, let me tell you, you killed her yourself. You let her think that she was not as bad as she was; that led her to neglect herself, and now you bring her to me with about a cubic inch of lung left to breathe with, and expect me to tell her that she'll live to be ninety. It's this infernal system of lying that's at the bottom of all the trouble.
- Dr. F. Well, she'll die now, for sure. (*They are now in the consulting-room*.) By the way, shall I look at that throat of yours?
- Dr. B. Yes, I wish you would. It's very slight, but it's been hanging about for a month.

[He sits and throws his head back for the examination, which Dr. Fielding begins. Mrs. Bob comes in L., sees the two men, and draws back, facing audience, with a pleased expectant smile].

Dr. F. Whew!.....My God!

[He draws himself up with a gesture of utter agony.\*

Dr. B. What's the matter?

Dr. F. My God! Pull yourself together, old man. I've bad news for you.

Dr. B. (gone white) It's you that need to pull yourself together. Come, out with it! It isn't.....it isn't.....

Dr. F. Yes, it is.

Dr. B. Cancer?

Dr. F. Cancer. Oesophagus involved, too; it's no use operating even. You haven't a month.

<sup>\*</sup> This is genuine. Dr. Bob has really cancer; this is the tragedy of the joke. Dr. F. must indicate this by his manner. But he daren't break it to Mrs. Bob, who thinks throughout that he is acting.

- Mrs. B. (aside) What splendid acting!
- Dr. B. Oh, my God! (He falls back in his chair, sick and limp.)
  - Dr. F. I'm sorry—I'm awfully sorry—but it's true.
- Dr. B. Oh, my poor wife. Here! Think! Think! How shall we ever break it to her? (He rises and staggers out of the consulting-room. Seeing Mrs. Bob he stops.)
- Mrs. B. (pretending not to notice his agitation) Well, dear, and what does Dr. Fielding say?
- Dr. B. (hoarsely) Nan, I hardly like to tell you. Oh, Nan, it's the very worst. It's the most malignant form of cancer. I haven't a month to live. (Wildly) Ha! ha! ha! Dr. Doom'em doomed at last! (Breaking down) Oh, Nan, Nan, what am I to say to you? And what am I to do about my work?
- Mrs. B. You've been working too much, dear. I daresay it's not really very bad; and the rest will do you good.
- Dr. B. A pretty long rest. From now to the Day of Judgment. And you have nothing better to tell me than the same old lies! Lies! Here, I've work to do. Good God!—I've work to do.
- [He rushes into the consulting-room and bangs the door.

  Mrs. Bob, hiding her face in her hands to cover her laughter, rushes off L., followed by Fielding, his face white and sad. He hesitates a moment, stops, and says (aside) I can't tell her—I daren't tell her. I must keep up the farce.

  [The door banged by Dr. Bob swings open on the rebound, and he is seen at his bureau arranging papers. He completes this work methodically; then goes to a drawer, picks out a hypodermic syringe, and fills it, injects his arm. He

#### DOCTOR BOB

then comes to the table, opens a box of cigars, and selects one, then puts it back with a little laugh and takes and lights a cigarette.]

Dr. B. Ten minutes!

[He seats himself comfortably, and puffs at the cigarette. A long pause. Mrs. Bob and Dr. Fielding return.]

Mrs. B. I must tell him—I must tell him! He's suffering too much. (Runs in.) Bob!..... What is it?

Dr. B. I have about seven minutes of life left, Nan. I could not bear to let you see me suffer for a month.

Mrs. B. What do you mean? Oh, don't you see it was all a joke? We wanted you to understand how the people felt when you condemned them. There's nothing the matter with you.

Dr. B. More of your lies. You've killed me with your lies now. I've injected cobra venom, and nothing can save me. Good-bye, Nan!

[She is dazed, staggers, and falls into his arms, fainting.]
A pleasant joke, Fielding. Well, you never had much sense.
[He falls. FIELDING, distracted, walks about, waving his arms in despair. Dr. Bob dies. Mrs. Bob recovers, and kisses and embraces the corpse, sobbing.]

Mrs. B. I've killed my husband! I've killed my husband!

Dr. F. Mrs. Bob, I can spare you one sorrow. It was no joke. Your husband really had cancer.

Mrs. B. Oh, you can't lie to me!

## IN LIMINE

# (IGNOTLUM PER IGNOTIUS)

O Rose of Death, open thy petals wide! Aching with infinite sweetnesses within To crush the wavering insect, and to win From the deep crimson heart of thee a tide Of wondrous Life; as when the Crucified, Hanging in shame to expiate all sin, Found in the dying thief a soul akin To His own soul. Is not all Truth allied?

O miracle of miracles sublime,
That all created things should sink to climb!
O mystery incarnate of the soul,
That dies but to be born anew! The whole
One monstrous effigy of Life, that Time
Scrawls with fantastic hands from pole to pole.

ETHEL ARCHER.

# THE WOODCUTTER

# THE WOODCUTTER

PLACIDE GERVEZ was a woodcutter, like his father and grandfather before him. It is to be supposed that Nature was weary of the procession, for Placide had never married, but lived alone in his hut in the forest of Fontainebleau, just too far from the borders for it ever to be worth his while to go into a village for a drink except on very special occasions. He had even been overlooked for military service; and the Prussians had come and gone without interfering with his chopping. He could not read or write, and his language had many less than half a thousand words.

In such conditions he deserved his Christian name. In the forest even an hour calms the most turbulent spirit; a day will cure most worries; and a week with an axe may be recommended to neurasthenics as more than the equivalent of the most expensive Weir-Mitchell treatment and rest-cures. If fashionable doctors could afford to be honest, they would order work-cures for nine-tenths of their patients.

Forty-eight years with an axe in the forest had turned Placide Gervez into a mixture of Stoic, Cynic, and Epicurean; he boasted the simplicity and fortitude of each in respect of pain, propriety, and pleasure.

The droning hum of the forest, broken rarely by the birds—magpie, crow, cuckoo, and nightingale—meant nothing to him in the summer; nor did the monotonous drip depress him in the winter. The ringing thud of his axe and the crash of the VIII

murdered tree were neither history nor tragedy to him; the comic and the pastoral were equally sealed books, for the forest has neither satyrs nor shepherds. He had no sport, since in his boyhood his father had thrashed him for throwing his axe at a stag; and no society, for the nearest forester thought him a boor. He chopped to live, and lived to chop.

It was the philosopher of the Rue de Chevreuse who cast the grain of sand into the wheels of this approximation to the solution of the problem of perpetual motion. The philosopher was really a painter, but so bad a painter that he was only known as a theorist in the café which supplied his crême de There he would hold forth interminably on God menthe. and man.

Blessed with such means as a mediocre father's devotion to cutlery and an only son had supplied, it was his habit on occasion to descend into the country. Picture him, if you please, as very short and moderately fat, middle-aged at thirtytwo, clad in a bourgeois suit and an artist's tie, a red handkerchief under a black felt hat upon a bushy head garnished with a little beard and moustache, perspiring in a sandy and interminable bridle-path leading from the Long Rocher to nowhere in particular.

These walks he would undertake (a) for his health, (b) to absorb the beauties of nature—as he would often demonstrate. Yet the greatest of philosophers are not always logical, and he would have been compelled to discover other reasons for his choice of company. This consisted of a lady whose age was rendered only more uncertain by her efforts to nail conjecture to the number 25. Her hair paled visibly from

#### THE WOODCUTTER

the scalp, and her neck darkened visibly from the chin. She had made the fortune of India in rice powder, and of China in vermilion. The extravagance of her person and attire, exaggerated even for the Café d'Harcourt, the fortress whence her sallies, was in Fontainebleau a thing to make earth's guardian angels throw up the sponge.

This was a summer's afternoon; and the strange pair, encountering Placide Gervez as he chopped, accosted him. The philosopher, whose irrelevant name was Théophraste Goulet, drew out a cigarette and offered it to his intended victim. It is impossible in a polite nation to leave a man until you have finished the cigarette he gives you—a man, if he was a man, once gave me an Irish cigarette, but that story is a separate cheque—and Placide could not have cut that knot save with his axe. However, in the first pause of the voluble ass for breath, he pointed to his work, uttered the adjective "Hard," and continued to chop.

However, the purport of the discourse—in a highly condensed form—was as follows.

God is good, was the First Postulate of Theophrastus. Hence, all God does is good. Hence, since God made man, He meant man to do good. Hence, man should do good. Agreed. Then, what is good? The necessities of life are good, for otherwise no other good were possible without them. Food is good, shelter is good, all that tends to the health of the individual and the reproduction of the species is good. For if not, let food be bad, let art be good. Then, since artists need food, good is based on bad, which is absurd. Agreed, then, that necessary things are good. Yes; but are

these the only good? No; for these benefits absorb only part of the time and energy of man. Is it good to chop wood? Yes, undoubtedly; but it is also good to render woodcutting in art. Then why should not the woodcutter be an artist? Why should he not chop miracles of carving? The Michael Angelo of Fontainebleau? Why not? What does Browning say? "I want to know the butcher paints, the baker rhymes for his pursuit," and so on. Very well; then what do you do that is truly good? That is, unnecessarily, supererogatively, and therefore superlatively good? You, my friend! chop wood. Good. You cherish a fair wife; you have strong children to defend the fatherland. Good again. You eat, you drink, you make merry: all good. But do you achieve fame? No. Glory? No. Are you a great saint? No. A great artist? No. A great sinner? No. Nothing great? No. Very well, then: not good. Rise up, man! (the peroration) Be not slothful, be ambitious! Be statesman, artist, divine. strategist, inventor; nay, thief or murderer, if you will! But do not be content to chop wood!

During this quarter of an hour of eloquence his was not the only discourse. The fair friend of the philosopher, eager to impress men in her way as he in his, and equally omnivorous, was busy with Placide Gervez. First a sidelong glance struck armour quite impenetrable to such assault, quickly followed by smiles first secret and then open, gestures at first subtle and at last unmistakable, finally by the unspeakable grimace of the tongue which she had learnt in her time at the redshuttered convent in the Rue des Quatre Vents. Her triumph was that once the woodcutter struck aslant, and swore.

#### THE WOODCUTTER

Théophraste ended his discourse, and, pleasantly parting, sauntered off with his mistress, arm-in-arm. Neither of them gave their victim another thought. Out of the wood they went, and (thank God!) out of the story.

But Placide leant upon his axe and stared after them. In his brain one thought only remained, which Théophraste might have formulated logically as "Some men do not chop wood." And in his heart and eye was a dull animal lust. Two strangers had come to his soul's Inn. There being only one room, he put them to bed together, in this form or something like it: "Chop—chop—chop—chop; I'm sick of it. Even if I had a fine girl from Paris like that, what could I do but chop—chop—chop—chop—chop?"

For the first time in his life he went home half an hour earlier than his custom, to the accompaniment of a terrific thunderstorm that rolled up from the valley of the Loing and fell like night upon the forest, like a dark winter's night that afternoon of May.

He was wet to the skin before he reached his hut. Opening the door, he glowered with dull surprise. Equally wet, standing in one corner and wringing out a blouse, was a girl of about twenty years old, an Amazon maid. He could see that she was a lady—that is, that she was not a villager; but he had no means of knowing that she was the Honourable Diana Villiers-Jernyngham-Ketteringham.

Placide spoke a patois that a Parisian might have surmised to be Cherokee, and Diana's boarding-school French would have been given up by that Parisian as no earthly language at all.

She told him that she was staying at the Savoy Hotel at Fontainebleau, and had gone for a walk and lost her way in the forest; and she asked him how far was it to the nearest village, and would he please take her there, and she would give him money.

All this while Placide lit his fire, and proceeded to cook beans. He did not understand her, or try to understand her. There was a strange animal in his hut, possibly a human animal; it might like beans; he would offer it beans. It was not his affair; his affair was to chop—chop—chop—chop.

Diana was a little afraid of this silent beast at first. But the offer of food seemed kindly, and she ate some beans lest he should take offence, found them surprisingly good, nodded satisfaction, and even asked for more.

This part concluded, she went to the door. The rain poured unceasingly; the forest stood in pools; and it was too dark to tell one tree from another. The woodcutter joined her, shook his head, said "far" and "to-morrow," and pointed to a heap of straw.

This strong-minded young lady knew when to bow to the inevitable; she took an armful of the straw, and retiring with it to the other end of the hut, made the sleep sign which every savage understands, and lay down.

Placide Gervez grunted assent, and lying down with a surly "Bon soir" dropped instantly to sleep. How was he to know what dreams would echo his quarter of an hour with the two philosophers of Paris?

About eleven o'clock the next morning some of the well-horsed search-party from Fontainebleau reached the hut.

# THE WOODCUTTER

At the door, as carefully stacked as the rest, they found the severed limbs of the Honourable Diana. And in the forest the cheery, ringing thud of his axe led them to Placide Gervez, quietly, manfully chopping.

They told him of a Widow Lady in Paris who could beat him at his own game.

ALEISTER CROWLEY.

# LA FOIRE.

I.

#### La Géante.

Ah! je suis fou d'amour pour la grasse géante,
Du rire sardonique et des regards hautains,
Démangeaisons de l'âme et cancère des reins!
Les nichons sanglantes, la crevasse béante
M'attirent, me collent à la noire et la puante
Peau qui sent d'Afrique tout le velours malsain,
De cruauté, de mort, d'eunuque, de putain,
La nuit tragique, affreuse—et oh! mais enivrante!

Sale et salé, ton corps! Ton âme crapuleuse
Vaut bien l'amphisboene des mares vénéneuses:—
Que je m'y noye, sucer de tes impurs crachats
L'immondice d'enfer, d'où, démon, tu sortis
Y perdre les enfants d'un Dieu anéanti
Par sortilège noir de tes poilus sabbats!

#### II.

#### La Naine.

Monstre effrayant, plus vil que tout autre animal, Corps comique—écrasé d'un ventre de catin!— Chef d'œuvre de blasphême, enfanté du Malin, Insecte infecte, honteux et quand même banal, J'ajoute ton portrait au cortège infernal De mes amours pourris. Ton glabre et libertin Caresse vaut l'ivresse—oh! verse-moi le vin! Un tel carême fait oublier le carnaval.

C'est l'amour? le dégoût? le luxure? la haine?
Je n'en sais rien: le Dieu qui t'a difformé, naine,
Me jette dans ton lit, me soumet, corps et âme,
A tes pieds, à l'amour brutal et hystérique.
Ce baiser à la fois ridicule et lubrique
Evoque de Satan l'image—et le dictame!

#### BARBEY DE ROCHECHOUART.

# PROFESSOR ZIRCON

MURIEL MADDOX was a blonde frail piquant thing, a fluffy baby of nineteen easy summers. But she was a hard-working orphan, too, with no relations but a semi-mythical brother on the Yukon who had not found enough gold to send her any; and she earned her living—two pounds a week—as violinist to the splendid tea-parties of the Hotel Escoffier. Her liking for Professor Zircon was little more than a child's, though the shaggy-headed old analyst told another story to his brother experts at the War Office. And indeed, though her nature was incapable of great passion, what she had she gave, and to the innocence of a child added a dog's fidelity and trust. Professor Zircon was a happy old man; he called her his Chloride of Gold. Muriel means salt, you know, he would explain to the fellows at the Club, and salt is a compound of hydrochloric or muriatic acid—I wonder if we shall produce a little Zirconium Chloride! At this jest thus elaborated he was wont to laugh seven times a week; and trot happily back to his house in Kensington for dinner. Seven times a week he would let himself in through the laboratory and pretend surprise when he found Muriel reading a novelette in his own armchair.

"What, what! and how the deuce did you get in?" or "Tut! tut! my dear madam, to what am I indebted for the honour of this visit?" or "I beg a thousand pardons, madam, I really thought this was my house," and Muriel, genuinely pleased and amused, would enter into the little comedy,

always ending up with kisses in the old armchair, and a dainty dinner.

This had continued for nearly three years with no interruption but once when the Professor's wife, from whom he had long been separated, succeeded in getting into the house on some pretence, and creating a very considerable uproar before the Professor and his butler could master her rage. She was a big muscular woman from Australia with the body of a tiger and the temper of a snake. She would have made a winning fight of it but for Zircon's adroit sortie to the laboratory and timely return with a bottle of chloroform.

The Professor dined alone that night; at the very outset of the battle Muriel had fled in tears to the little room in Walham Green where she lived under the alleged guardianship of a most paunchy ex-dresser.

No other incident disturbed the ripples of their harmless, petty liaison. Even the earlier rumours of the brother in Alaska had died down to folk-lore. The Professor had never got away from his work in time to hear her play the fiddle; anyhow, he hated music. Nor had Muriel ever stayed too late to alarm her landlady, who thought she played at supper as well as at tea. The illness of the Secretary for War alarmed only the German Ambassador, who could not be positive that in case of his death an accident might not happen and a capable person be appointed to the post. The annoyance of his death—telephoned to the Office at three o'clock one afternoon—was concentrated on Professor Zircon, torn away from a compound with half the Greek Alphabet dotted about its name by a white-haired little Colonel who

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assured him that it really wasn't decent. "We won't go to the Club, dear man. We'll just drop in at the Escoffier for tea." The Professor grunted an assent; but he was more than half pleased. He wondered what his fairy looked like in her butterfly wings.

The lounge of the Escoffier was full of people; but right across the room Professor Zircon could see Muriel with cornflowers in her yellow-ashen hair and her simple muslin But she wore the diamonds he had given her, a string of starlight at her neck. How well he remembered that evening! He had taken her into the laboratory and heated up some sugar with sulphuric acid, loving her amazement as it swelled and blackened. "That is carbon now," he had said, "if we could only crystallize it, what splendid diamonds we could have! But we can't—not to any effect. Diamonds are always found in a kind of blue mud—I suppose there can't be any here?" leading her to a box full of modelling clay which he used in some of his experiments. And he made her dive and dirty her dear little fingers ever so, before she ran against the necklace. And when they retrieved it quite, and washed it, and he put it round her neck for her very own!

She played in her demure, modest way; not very good, but pleasing enough to people who only wanted an excuse for not having to think sufficiently to talk while they wolfed *foie gras* and watercress, muffins and éclairs, cheesecakes and hot buttered toast. And she seemed to care as little for them as they for her.

The Professor and the Colonel had risen to go.

"That's my little Muriel—I call her the Spirit of Salt—ha! ha! ho!" "A damn nice little bit of fluff—damn lucky boy!" growled the Colonel, winking at a chorus girl (in two thousand pounds worth of furs) whose salary was thirty shillings a week.

Suddenly the Professor paled. A last glance over his shoulder showed him that a bearded man had risen and was handing a flower to Muriel. And Muriel was blushing and trembling with some emotion too profound to estimate, but clear enough to the analyst.

When a man has detected a thousandth of a grain of atropine in the carcass of a barmaid, he does not hesitate to read the heart of a girl. And as a Government expert he was clothed with official infallibility—a triple buckler.

He went on casually talking to the Colonel for a few minutes before politeness allowed him to throw himself into a moving taxicab and roar his address at the astonished driver. It was the first time he had come home to an empty house since he had picked up Muriel on an omnibus and carried her off to a discreet Italian restaurant near Sloane Square where a flask of Chianti emptied to the bottom had left not a dreg of discretion.

The arm-chair shocked him. This was the last time that she would sit in it, the false little harlot! The eternal emptiness of things, the unbreakable solitude of life, struck a chill to his marrow. How was he to know that only by uttermost surrender of the self to the Beloved can that curse be broken?

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Then a gleam of sanity crossed the bigoted scientific mind of the man. She might be able to explain. But he brushed away the idea. How can a fact ever be upset?

Credulity itself is reason compared to the mind of the logician who has once allowed emotion to infect his brain, who has missed the factor of the personal equation.

The idea returned. So long she had sat there in her childish purity that the conservatism of his hard old brain reacted. It could not be. Things could not change. Yet? In the upshot he was English enough to try her before condemning her, German enough to lay a trap for her in the very nature of that trial.

His consideration passed from judgment to execution, and his face set like a mask. Ultimately he went to a small safe in the wall, took out a half-hoop diamond ring, and dropped it into the coal-scuttle. Reward or punishment! Either the old trick—or a new one! He turned on his heel and went softly into the laboratory.

Meanwhile Muriel Madox tripped along from the Escoffier in the bright February air. Her heart was very light and very anxious. The incident of the afternoon—should she tell the Professor? Concealment was foreign to her nature; for the first time in her life she hesitated. How would it affect their relations?

It would be better to think it over, to sleep on it. It never occurred to her for a moment that the Professor might already know. In the end she decided to say nothing; but so absorbed had been her tiny brain in its little problem that

she forgot the obvious corollary of removing the flower from her dress.

She was nestled in the arm-chair when the old analyst tiptoed into the room and clapped his hands over her eyes. "Who is it?" said he gaily.

"Why, you're Jack from Alaska, of course," she answered, laughing. "Guess again?" And the child guessed the German Emperor, and Lewis Waller, and everyone else she could think of. "Wrong." "Wrong." "Wrong." "Wrong." "Professor Zircon! The last person in the world I should have expected to find here!"

She threw her arms round his neck and called him a "dear silly."

- "Well, what's the news, child?"
- "No news. I'm so sorry the chief's dead."
- "Doesn't matter to me. What a pretty flower in your dress!"

She had an instinct of sudden and terrible danger; and lied instantly. "I bought it for your buttonhole." And she fastened it there.

Professor Zircon called her a sweet, thoughtful fairy, and gave her a kiss. Such a shudder ran through him as rarely stirred his veins. He had some flash of memory, of Judas, perhaps, signalled across the forty years since he had heard the legend of the Gospels at his mother's knee.

"But there is news!" he added gaily. "I'm going to show you my great discovery. I've found out how to make 96

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diamonds. Just crystallizing coal, you see; so simple when you know how to do it. Wait a minute! And he fetched a small electric machine from the laboratory and solemnly made it spark in the coal-scuttle. There! he announced triumphantly. Now we'll see if we've managed to crystallize any coal!"

So the child began to hunt in the scuttle, and in a few minutes found the ring glittering in its dusty setting, like the eyes of a snake in the jungle.

- "Oh, you darling!" she cried. "Oh, you old fraud! You said nothing about making gold!"
- "Ah! that's a little accident," replied the Professor. "Discoveries never come singly."
  - "And is it really for me? All my very own?"
  - "Who else should it be for, darling?"
  - "You're a darling sweet boy."
- "Run away and wash your hands! I've warmed up your own element for you, you dear little Spirit of Salt!"

She ran gleefully into the laboratory. On the bench stood the basin she had used so often, with the soap and towels neatly at its side. She seized the soap, and plunged both hands into the nearly boiling hydrochloric acid. Then she turned her head to him, her mouth a tragic square, incapable even of uttering even a shriek.

"How will you play the fiddle," screamed Zircon, "with no fingers? How will you play the harlot? I saw you and your lover. There's his flower!" He flung it at her. "But I'm even with you—Oh! I'm even with you!" And he foamed into a spate of the filthiest abuse.

It broke the spell. Scream after scream broke from her VIII G 97

mouth until, choking with their very volume, her voice broke to a strangled yell, and the agony of the acid bit into her soul. She fell on the floor fainting.

"Vile thing!" screamed Zircon, spurning her with his foot. He choked: his brain fell suddenly clear with the lucidity of intellect. He walked into the dining-room, and whistled as he walked. There he sat down. The next move in his infernal revenge was the waking of Muriel, and that might be soon or late. He had not calculated the effect of waiting; his nerves cried out. For the first time he had a glimpse of the doctrine of eternal punishment—perceived that the resurrection of the body was no necessary condition. Tortured, he gazed upon the second hand of his watch. He could have sworn it stopped, when it shook and staggered on with the importance of Big Ben, and he realized that his own time-sense was radically upset. He wondered if it was the same with her—the devil in him gloated.

"A gentleman to see you, sir!" said the butler, opening the door. "He wouldn't give his name!"

"I'll see him," said Zircon, as blithe as a lark. "Show him in!"

In strode the bearded stranger of the afternoon.

"You damned scoundrel!" he addressed the smiling Professor. "So this is where my sister spends her evenings! Be good enough to explain——" He broke off, for the Professor had thrust both hands deep into his trouser pockets and leant back against the bookcase, laughing, laughing, laughing, laughing.

ALEISTER CROWLEY.

# A BRIEF ABSTRACT OF THE SYMBOLIC REPRESENTATION

OF THE

# UNIVERSE

DERIVED BY DOCTOR JOHN DEE
THROUGH THE SKRYING OF
SIR EDWARD KELLY

PART II
THE FORTY-EIGHT CALLS

A. · · · A · · · .

Publication in Class B.

Imprimatur :

N. Fra A · · · A · · ·

#### THE FORTY-EIGHT CALLS OR KEYS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

- I: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tablets.
- 2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, in the second place, all invocations of Key tablet Angels. Not used in invocations of 4 other tablets.
- 3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, also of angels of 4 terrestrial tablets, thus—
- 3: Used to invoke Angels of the letters of the line exarp.

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, viz. i do i go. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tablets, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, e.g. e after b (bEth), i after g (gImel), a after d, etc.

# THE OPENING OF THE PORTAL OF THE VAULT OF THE ADEPTS

The Sign of the Rending of the Veil.

The Sign of the Closing of the Veil.

[Give these.]

Make the Invoking Pentagrams of Spirit.

In the number 21, in the grand word אחייה; In the Name יחשרה, in the Pass Word I.N.R.I.,

O Spirits of the Tablet of Spirit,
Ye, ye, I invoke!
The sign of Osiris slain!
The sign of the mourning of Isis!
The sign of Apophis and Typhon!
The sign of Osiris Risen!
L. V. X., Lux. The Light of the Cross.
[Give these.]

In the name of IHVH ALVH VDOTh, I declare that the Spirits of Spirit have been duly invoked.

The Knock 1—4444.

#### THE FORTY-EIGHT CALLS OR KEYS

#### THE FIRST KEY1

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamo-el od Vaoan<sup>2</sup>! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit.]

#### THE FIRST KEY

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth:

<sup>&</sup>lt;sup>1</sup> Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles.—ED.

<sup>&</sup>lt;sup>2</sup> Read here Vooan in invocations of the Fallen Spirits.

whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest! 169 words in this English Call.

#### THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

#### THE SECOND KEY

Can the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

#### THE FORTY-EIGHT CALLS OR KEYS

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.

E—the Root of the Powers of Air.

H—the Root of the Powers of Water.

N—the Root of the Powers of Earth.

B—the Root of the Powers of Fire.

The Four Aces.]

# THE OPENING OF THE TEMPLE IN THE GRADE OF $2^{\circ} = 9^{\square}$

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air! Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Pentagram of Spirit Active AGLA. EXARP.]

[Make the Invoking Pentagram of Air in these ShDI AL Chl.]

And Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of IHVH and of ShDI AL ChI, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

The Knock 333—333—333.

#### THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-elcahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa cala homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari mica-olazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapeli Ananael Qo-a-an.

80 words in this Enochian Call.

#### THE FORTY-EIGHT CALLS OR KEYS

#### THE THIRD KEY

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: Exarp; the whole Tablet of Air.

The angle of  $\triangle$  of  $\triangle$ .

The Prince of the Chariot of the Winds.

# THE OPENING OF THE TEMPLE IN THE GRADE OF $3^{\circ} = 8^{\square}$

GIVE the Sign of Auramoth.

[Knock.] Let us adore the Lord and King of Water! Elohim Tzabaoth! Elohim of Hosts!

Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation!

AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounce these names: AHIH

AGLA

HCOMA.]

[Make the Invoking Pentagram of Water ALHIM TzBAVTh.]

And Elohim said: Let us make Adam in Our image; and let them have dominion over the Fish of the Sea! In the Name of A L, Strong and Powerful, and in the name of ALHIM TzBAVTh, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of GBRIAL and in the sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In all the Names and Letters of the Great Quadrangle of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator! 108

#### THE FORTY-EIGHT CALLS OR KEYS

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

The Knock. 1—333—1—333.

#### THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

#### THE FOURTH KEY

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as

pleasant deliverers, that you may praise him among the sons of men!

[Invokes: hcoma; the whole tablet of Water.

The Angle of  $\nabla$  of  $\nabla$ .

The Queen of the Thrones of Water.]

# THE OPENING OF THE TEMPLE IN THE GRADE OF 1°=10°

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive, and pronounce these Names:

AHIH
AGLA
NANTA.]

[Make the Invoking Pentagram of Earth, and pronounce this Name:

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that 110

#### THE FORTY-EIGHT CALLS OR KEYS

creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the Name of AVRIAL, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CA, great king of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock. 4444—333—22—1.

#### THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe El ta-vivau; od iao-d tahilada das hubare *pe-o-al*; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

#### THE FIFTH KEY

THE mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole tablet of Earth.

The angle of  $\forall$  of  $\forall$ .

The Princess of the Echoing Hills, the Rose of the Palace of Earth.]

# THE OPENING OF THE TEMPLE IN THE GRADE OF $4^{\circ} = 7^{\circ}$

GIVE the sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire! Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name! AMEN!

#### THE FORTY-EIGHT CALLS OR KEYS

[Make the Invoking Pentagram of Spirit Active, and pronounce these Names:

AHIH

AGLA

BITOM.]

[Make the Invoking Pentagram of ALHIM Fire, and pronounce: JIHVH TzBAVTh.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of IHVH TzBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock. 333—1—333.

#### THE SIXTH KEY

Gahe sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Solpetahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on!

#### THE SIXTH KEY

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

[Invokes: bitom; the whole tablet of Fire.

The Angle of  $\triangle$  of  $\triangle$ The Lord of the Flame and the Lightning, the King of the Spirits of Fire.

## THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa ni pa-ra-diala. Casa-remeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahila rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi—od umapelifa vau-ge-ji Bijil—IAD!

#### THE SEVENTH KEY

THE East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

[Invokes the Angle of  $\triangledown$  of  $\triangle$  in the tablet of  $\triangle$  The Queen of the Thrones of Air.]

## THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe ox. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioresa od coresi ta a beramiji.

H 2

### THE EIGHTH KEY

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of 

of 

of 

in the tablet of 

A.

The Princess of the Rushing Winds, the Lotus of the 

Palace of Air.

## THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci 116

ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

#### THE NINTH KEY

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.¹ Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

The Angle of  $\triangle$  of  $\triangle$  in the tablet of  $\triangle$ . The Lord of the Winds and Breezes; the King of the Spirits of Air.

## THE TENTH KEY

Coraxo cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox

<sup>&</sup>lt;sup>1</sup> v.l. "Upon their hands are marble sleeves."

ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

#### THE TENTH KEY

The Angle of  $\triangle$  of  $\nabla$  in the tablet of  $\nabla$ . The Prince of the Chariot of the Waters.

<sup>1</sup> v.l. "Any echoing time between."

### THE ELEVENTH KEY

OXIAVALA holado, od zodirome O coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

#### THE ELEVENTH KEY

The mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ∇ of ∇, in the tablet of ∇.

The Princess of the Waters, the Lotus of the Palace of the Floods.

## THE TWELFTH KEY

Nonuci dasonuf Babaje od cahisa *ob* hubaio tibibipe: alalare ataraahe od ef! Darix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

#### THE TWELFTH KEY

O ye that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\triangle$  of  $\nabla$ , in the tablet of  $\nabla$ The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

#### THE THIRTEENTH KEY

Napeai Babajehe das berinu vax ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

## THE THIRTEENTH KEY

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\triangle$  of  $\nabla$ , in the tablet of  $\nabla$ . The Prince of the Chariot of Earth.

#### THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca ol tahila dodasa tolahame caosago homida: das berinu orocahe quare: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

#### THE FOURTEENTH KEY

O YE Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of  $\nabla$  of  $\nabla$ , in the tablet of  $\nabla$ . The Queen of the Thrones of Earth.

## THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa dareji; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

### THE FIFTEENTH KEY

O THOU, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of △ of ∀, in the tablet of ∀.

The Lord of the Wide and Fertile Land, the King of the Spirits of Earth.

#### THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

## THE SIXTEENTH KEY

O THOU second Flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries

of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\triangle$  of  $\triangle$ , in the tablet of  $\triangle$ . The Prince of the Chariot of Fire.

#### THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta faxisa hubaro tasataxa yolasa: soba Iad i Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

#### THE SEVENTEENTH KEY

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  $\nabla$  of  $\Delta$ , in the tablet of  $\Delta$ . The Queen of the Thrones of Flame.

## THE EIGHTEENTH KEV

ILASA micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada eranu

berinutasa cafafame das ivemeda aqoso adoho Moz, od maoffasa. Bolape como belioreta pamebeta. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

## THE EIGHTEENTH KEY

O Thou mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the highest.

The Angle of  $\forall$  of  $\triangle$ , in the tablet of  $\triangle$ . The Princess of the Shining Flame, the Rose of the Palace of Fire.

## MARK WELL!

THESE first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of o, though with them that of 1. (Even as the first key of the ROTA hath the number o.)

After this follow the calls or keys of the Thirty Aires or Æthyrs: which are in substance similar, though, in the name of the Æthyrs, diversified.

The titles of the Thirty Æthyrs whose dominion extendeth in ever-widening circles without and beyond the Watch

Towers of the Universe

[The first is Outermost]							
I	LIL	16	LEA				
2	ARN	17	TAN				
3	ZOM	18	ZEN				
4	PAZ	19	POP				
5	LIT	20	KHR				
6	MAZ	21	ASP				
7	DEO	22	LIN				
8	ZID	23	TOR				
9	ZIP	24	NIA				
10	ZAX	25	VTI				
II	ICH	26	DES				
I 2	LOE	27	ZAA				
13	ZIM	28	BAG				
14	UTA	29	RII				
15	OXO	30	TEX				

## THE CALL OR KEY OF THE THIRTY ÆTHYRS

MADARIATZA das perifa LIL¹ cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO²; od

Or other Aire as may be willed.

<sup>&</sup>lt;sup>2</sup> This name may be appropriately varied with the Aire.

torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

## THE CALL OR KEY OF THE THIRTY ÆTHYRS

O YE Heavens which dwell in the first Air, ye are mighty in the parts of the Earth, and execute the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to 126

the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.

Finished are the Calls or Keys.

The Three Mighty Names of God Almighty coming forth from The Thirty Æthyrs

THE First Name-

LAZodaPeLaMeDaZodaZODaZodILa-ZodUOLaTaZodaPeKALaTaNuVaDaZodaBeReTa.

The Second Name-

I R O A I A E I I A K O I T a X E A E O H e S I O I-I T E A A I E.

The Third Name-

L a N u N u Z o d a T a Z o d O D a P e X a H E M-A O A N u N u P e R e P e N u R A I S A G I X a.

Ended are the Forty-eight Calls or Keys.

## **STEPNEY**

## (Audi alteram partem)

LEONIDAS had hundreds to hold Thermopylæ; So had good Sir Richard Grenville, the tiger of the sea. Horatius had two comrades, and Rome and all its gods. We are worth the three together, if you come to talk of odds! For a day we held up London, and the cursèd robber crew, Though they were fifteen hundred, and we were only two.

All day we fought the cowards, that dared not break the door. They had soldiers and policemen, all the tools of modern war, With their field-gun and their Maxim and the rifle and the shell;

But they skulked with Winston Churchill, or we'd sent a few to hell!

They hid themselves and volleyed, did the braves of Waterloo, They were only fifteen hundred, and Fritz and I were two.

All day we fought the cowards, the Saxon and the Scot; We gave them Hell and Tommy, as we answered shot for shot, Till a bullet found its billet, and poor Fritz lay dead at last. Then I lit the pile of shavings, nailed our colours to the mast. Ay! we left the red flag flying, the red flag of fire that flew, Though they were fifteen hundred, and we were only two.

And beneath that glorious banner, in its folds of gold and red, I fought on (the lonely battle!) by the body of my dead.

And the cowards still hung trembling, and the smoke poured hot and high,

The brave black flag of Anarchy, a portent in the sky! Ay! we left the black flag flying, as behoves a man to do, For they were fifteen hundred, and we were only two.

And the banner of destruction wraps me round with glory and awe—

Here's a last clip of brave bullets for the bastard hounds of law!

And here's a health to Freedom, and may man defend the right!

And the red flag folds me closer—I have fought the last good fight.

We died, we died unconquered—'tis the triumph of the true: Though they were fifteen hundred, and we were only two.

# THE TELL-TALE HEART ADAPTED FROM THE STORY OF E. A. POE

 $\mathbf{B}\mathbf{Y}$ 

ALEISTER CROWLEY

#### PERSONS OF THE PLAY

JACK ADAMS, a youth (of some 30 years)

MARTIN MEYER, an old man (of some 60 years)

CLARK, a neighbour (of some 45 years)

A POLICE SERGEANT and TWO CONSTABLES

COSTUMES: Twenty years ago—the persons being just above working men in social condition

#### PROPERTIES REQUIRED

Old-fashioned safe
Coppers for Jack
Bags of "treasure," objets d'art, etc., for safe ana cache
Shutters and bars for windows
Glasses, etc., and drinks (in Cupboard)
Lantern, practicable dark
Grocers' Calendars and other suitable decorations

## THE TELL-TALE HEART

The Scene represents the interior of a cottage of some pretensions, though poorly furnished.

[The curtain rises—martin knocks the ashes from his long churchwarden pipe on table J.—Jack sitting on table.]

MARTIN. I think I'll go round to the Blue Cow, Jack, for my night-cap. [Going, turns: hand on JACK's shoulder.] I've been thinking, lad, we must all die, and them as is old thinks a mort about it, Jack!—never fear. I've been thinking, lad, Jack Adams has been a son to me, and more than a son.

JACK. Why, no! Father, it's me that is glad you bid me call you so.

MARTIN. More than a son, and a kind, kind son, lad! Thinks I, I'll see Lawyer Brown to-morrow, and tie up my little bit so that no one shall touch it after me but my dear lad, Jack Adams.

JACK. No, no, Father! we'll talk o' that this twenty years hence. Will you take the lantern, Father? the nights are main dark.

MARTIN. Ay, lad, I will; [turns away: JACK'S whole manner changes, and HE follows MARTIN with a furtive look of hate. MARTIN gets and lights lantern; when HE turns, JACK is again all smiles]—and do you see to the shutters. I hear a-many

tales o' robbers; 'twere not so when I were young, lad. The world gets worse as we get older, Jack.

JACK. Nonsense, Father, they won't attack us. Don't the village know how I half-choked the life [HE makes a murderous gesture, so violent that the OLD MAN shrinks] out of Bagstock, that was torturing the stray dog?

MARTIN. Ay, lad, and well it served the brute. I'm off now, Jack, you're a strong lad and a brave, but these nasty robbers have weapons, we must be careful, main careful.

JACK. Only one night-cap, Father!

MARTIN. Ay, lad—I'm thinking a drop 'ud do ye good now, Jack. A week and more ye've not been yourself altogether—though this I will say, never a kinder lad breathed than my dear lad, Jack Adams, this last week. Affliction purifies, ay, it purifies; if ye're out o' sorts yourself, why, you're kinder to others, makes ye lean on them, like—there's a blessing to everything, lad, depend on it, a blessing hidden in every mortal thing.

JACK. Never fear, Daddy Martin. I've slept ill lately, but I know I'll sleep sound to-night.

MARTIN. Ay, Jack.

Exits L.

JACK. [Makes quite sure that the door is shut, then comes to footlights. Sits on floor and laughs silently—then listens intently as if HE heard something—his surprise grows almost into fear—then he starts laughing again—HE produces furtively a razor and runs his thumb cautiously along the edge—looks at the door and gnashes his teeth—then his manner changes and he laughs openly and struts proudly about.] What do I want with his money? I'm rich, rich, incalculably rich. Why, I've only to say the word and all the

#### THE TELL-TALE HEART

people would bow down to me. The richest man in the world! Think of it! I'll do wonderful things. I'll buy the Tower of London for poor old Martin, dear old boy. On my soul, I love him like a father. [A pause.] What was it now? I've forgotten—I knew a minute ago. However did the idea strike me? Such a beautiful idea. Aha! Aha! [Manner again changes to intensely furtive hate inspired by horror.] It is his eye—that pale blue filmy eye. It is like the eye of a vulture. My blood runs cold. I will cut it out; the blood will run warm all over me. I shall bathe in it. I shall never shiver again. Oh no! the blood of the old is bitter chill. But it shall not look at me, glazing over till it almost dies— I hate you, hate you! [HE walks about.] Seven nights—seven long nights! have I waited for my chance to 'stinguish its glare—in his blood—in his blood—in his blood! [Stumbling over a shutter, HE recovers normal manner.] Ah! the robbers, we must keep out the robbers. [HE bars and shutters the windows, quite normally.] Dear old Daddy, to rob him they'd have to walk across me. [Feels his muscle business.] And now I'll get to bed.

[Exits R.

[Re-enter MARTIN, L., who locks and bolts the door most carefully after him.]

MARTIN. Is it all right, lad? Are you gone to bed?

JACK. [Off.] Ay, ay, Father, all's well. Call if you need me.

MARTIN. Good-night, lad; God bless ye, Jack!

JACK. [Off.] Good-night, Father! and pleasant dreams.

[MARTIN goes and tests all the fastenings of the shutters, bars and so on. Then goes to safe and brings out

various precious pieces of silver and gold, china and the like—HE fondles and admires these, puts them back, locks up, crosses to cache with utmost furtiveness, opens same, pulls out sacks of gold coin, plays with them.]

MARTIN. They'll never discover old Martin Meyer's cache, I warrant. Oh, the beautiful gold! When I was a young man I was fond of the kisses of beautiful women; did ever a pair of lips touch me as softly as the soft bright gold? [Laughs softly and gladly.] How it trickles over my hands! Sweetest caresses ever I knew, and not a pennyweight rubbed off the beautiful minted money for it all. Ah! [HE listens.] Nothing! Nothing! But I mustn't be caught like this: old Martin Meyer must be very careful.

[HE replaces the sacks, and closes the cache. Then goes to bed, undresses, gets in, adjusts a large night-cap, and puts out the lights.]

[Loudly.] Good-night, Jack! the door's always open: if you hear robbers, run in, my lad, and serve 'em as you served that brute of a Bagstock.

JACK. [Off-very sleepy.] Good-night. All right, Father, never fear.

MARTIN. Good-night.

JACK. [Off—fainter.] Goo'-nigh'!

[Martin composes himself to sleep. A pause. Then the door slowly, slowly opens. Audience can see Jack crouching behind and pushing in with infinite caution. He carries a dark lantern. This goes on for a long while; at last he warily puts his head in, withdraws it, and again puts it in slightly advanced, with

#### THE TELL-TALE HEART

lantern forward. He is seen to be smiling grimly to himself. HE is half round the corner of the half-open door, and very warily puts out his right hand to open the ray of the lantern. HE stops repeatedly to listen during all this time. His thumb slips on the fastening of the lantern, and the latter swings against the door, making a startling clatter. MARTIN springs up in bed, crying loudly—

MARTIN. Who's there?

[A long pause; presently MARTIN gives a slight groan of abject terror. BOTH remain absolutely still. Another long pause. Then JACK again tries to open the lantern with infinite stealth; at last a single tiny dim ray shoots out and throws Martin's eye into startling brilliance. Another long pause, but JACK should endeavour without the slightest movement to let the audience guess that he hears something. At length, with a wild yell, he throws open the lantern full light on stage—and darts into the room. MARTIN shrieks once only and very loudly. JACK drags MARTIN to the floor, and pulls the heavy mattress over him, pressing it down with hideous laughter, though all the time he listens, as if to hear the beating of MARTIN'S heart. HE puts his ear to the mattress. At last, with a laugh of satisfaction, he removes the mattress and examines the corpse, ear to heart.

JACK. Dead. Stone dead. Stone dead.

[HE looks around—In France, MARTIN will have disappeared from under the bedding by a trap door and left

a dummy. JACK will cut out the eyes of this dummy with his razor; they will bleed horribly. HE will make appropriate remarks—but in England he simply looks round, then—

JACK. Now to conceal the body; aha! I have it. [With a chisel HE lifts up the three planks and puts the body under the floor, replacing the planks. HE smoothes over the place, looks for and collects dust, and sprinkles it evenly over; re-makes bed, etc.] Safe! safe for ever from that vulture eye of blue. Safe! [A distant church clock strikes eleven.] To bed! No more long watches to distract me. No more waiting to catch that evil, filmy eye, casting its vulture curses on me. How I shall sleep! shall sleep!

[A loud knocking outside, L.—JACK startled—then with a look of infinite cunning HE smiles]—Safe! safe! [Goes to door, L.]

JACK. Who is it? I've gone to bed.

A VOICE. [Off—muffled—several half audible words ending "Meyer."]

JACK. Old Meyer's gone into the country. [With sudden alarm.] Isn't he at the Blue Cow?

VOICE. [Angrily and loudly.] Open the door at once, or we must break it down. I don't wish to disturb you, Mr. Adams, but I think it's only right to say——

[Confused voices interrupt. JACK undoes the bolts.

JACK. Certainly, certainly, neighbour, glad to see you. I was half asleep when you knocked, and woke up main cross, as the saying is. [THEY *file in.*] Why, sergeant, come in! What's happened now? Robbery? Not here, while *I m* guardian. Remember Bagstock, sergeant? Ha! Ha! Ha! 138

#### THE TELL-TALE HEART

Come in, Warren; come in, Anderson; a cold night; we'll have a drop of something to warm us by and by.

[More and more at his ease.

SERGEANT. Why, the fact is, Mr. Adams, neighbour Clark here heard a dreadful cry in the cottage, and——

JACK. Ha! Ha! Clark, you're a funny fellow. It's no joke to me, though, for the fact is I had the most awful dream——

SERGEANT. And so you shrieked, of course. Strikes me, neighbour Clark, you've found a pretty mare's nest.

CLARK. But where's old Meyer? I swear I saw him come in less than half an hour ago.

JACK. I tell you he's not here. Why don't you look for him, you dear old muddlehead?

SERGEANT. Why, yes, Mr. Adams, that seems the simplest way.

JACK. Just take a note first of all of what the burglars have done, Sergeant. Three large patent safes carried bodily away—shutters broken—[Goes and rattles them]—Room n disorder—[Pulls the bedclothes on to the floor]—Part of the swag lying on the floor—shows the burglars were disturbed in their nefarious occupation. [HE scatters some coppers about.] Murdered body of Meyer up the chimney—go and look, Clark, don't be scared, they did the job thoroughly—he won't bite you! My murdered body—where shall I hide my murdered body, eh? [The Police roar with laughter, louder and louder, and CLARK looks more and more sheepish.] Oh! you'll find that in my room, I should think: run along. [HE pushes THEM through door, R.] Sorry I can't help you look for it—I must get that ale.

[Goes to cupboard and brings ale and glasses. Seeing himself alone, he whispers, Safe! Safe! dropping into the furtive, gleeful manner. Then suddenly HE seems to listen intently. All this time the others are heard off, talking and laughing. HE goes R, shuts door, goes to place where corpse is, listens with ear to floor. With great terror, rising to his knees.]

JACK. It is—it is—low, slow, and solemn, but it is—again—again! God! Great God! they will hear! [Voices louder, returning. JACK resumes his jolly manner and shuffles about, pouring out the ale.] [Re-enter OTHERS.

JACK. Well, did you find it all as I said?

SERGEANT. Neighbour Clark, you'll not hear the last o' this for many a long year. [Goes to table. Drinking bus.]

IST CONSTABLE. Burglars! ho! ho! ho!

2ND CONSTABLE. Murder! ha! ha! ha!

SERGEANT. Here's your health, Mr. Adams!

JACK. Yours, neighbour Clark; no offence, man, no offence. [Aside] Louder, louder! they will hear it.

CLARK. Well, I'm sure——

SERGEANT. Never be sure! The first great rule of a good officer.

JACK. What? What? I say no—[louder]—I say no! Know your own mind and stick to it. Let's have a song—ah, what do you say? "A policeman's life is not a happy one"?

SERGEANT. Why, it's no trouble; it's well worth coming across to talk to such a good fellow, and drink a glass of ale like this.

JACK. Have some more! Sing, somebody—Clark, you sing.

### THE TELL-TALE HEART

CLARK. Why, it's main late.

SERGEANT. Cheer up, neighbour Clark, we all make our mistakes.

JACK. [Louder.] I say no! I never make a mistake. I never—sing, I say!

SERGEANT. You sing, Mr. Adams, a lovely voice you've got. Give us the Harvest Song.

JACK. [Still louder.] There isn't a song. There isn't a harvest. It rained—rained—tap—tap—[shouts.] You're a liar. The sun shone, there wasn't a sound, not a sound.

[THEY begin to look surprised.

CLARK. [A side to Sergeant.] He's been a bit excited-like these last few days—and the ale's main good. Don't seem to notice him!

SERGEANT. [Aside to CLARK.] Right, very right, neighbour Clark.

[JACK starts to sing, cannot remember the words, sings anything—very loud—shuffles the chair about, knocks it at last on floor with ever-increasing din. The OTHERS go on chatting and laughing. JACK at last exhausts himself. HE assumes his furtive suspicious manner—they take no notice, but laugh even louder. JACK observes them keenly—throws up his arms, rushes to SERGEANT and grips his shoulder, dragging him to G.—shrieks.]

JACK. Villains! dissemble no more! I admit the deed! tear up the planks! here! here! [By G.] It is the beating of his hideous heart!

CURTAIN.

## **SORITES**

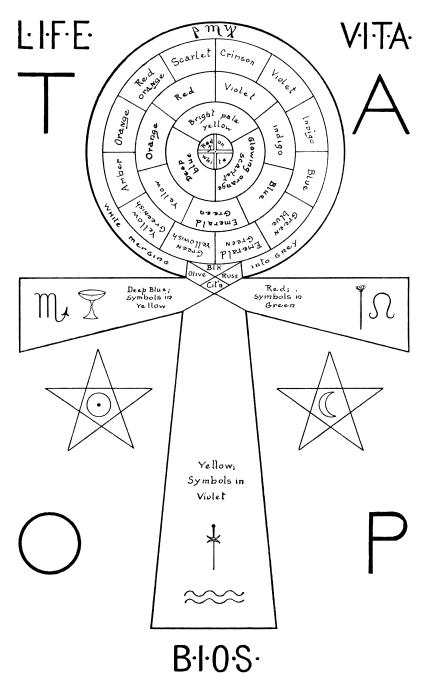
My finger-nails grow on my fingers, and
My fingers are fixed firmly to my hand.
It is my hand that terminates my arm,
And that sticks to my shoulder like a charm.
My shoulder is a portion of my trunk.
I hope no prostitute, however drunk,
Would end the shocking sequence. Yet we find,
Even in England, men of evil mind,
Pornographers who love obscene details,
Shameless enough to mention finger-nails.

## A DESCRIPTION OF THE CARDS OF THE TAROT

## WITH THEIR ATTRIBUTIONS; INCLUDING A METHOD OF DIVINATION BY THEIR USE

"All divination resembles an attempt by a man born blind to obtain sight by getting blind drunk."

FRA. P.



THE COMPLETE SYMBOL OF THE TAROT

## A DESCRIPTION OF THE CARDS OF THE TAROT

## H R U THE GREAT ANGEL

is

set over the operations of the Secret Wisdom

## A xas $\Omega$

The First and the Last

- "What thou seest, write in a book, and send it unto the Seven Abodes which be in Aushiah."
- "And I saw in the Right Hand of Him that Sate upon the Throne a Book, sealed with Seven Seals."
- "Who is worthy to open the book, and to loose the Seals thereof?"

## S.Y.M.B.O.L.A.

## 8

## THE FRONTISPIECE

Consists of a Crux Ansata, which is a form of the Rosy Cross. One arm is scarlet, with the symbols of Leo and the Wand in emerald green.

Another is blue with Eagle and Cup in orange.

A third is yellow, with Aquarius and Dagger in violet.

The last is in the four colours of Malkuth, with Pentacle and Taurus in black.

The whole space in the ring contains the Rose of 22 Petals bearing the Names of the 22 Keys. In the centre a white circle, and a red cross of four equal arms.

About the whole symbol are the words—

L.I.F.E. B.I.O.S. V.I.T.A.,

and the letters—

T. A. P. O., Tarot.

## DESCRIPTION OF THE CARDS OF THE TAROT

#### THE TITLES OF THE SYMBOLS

- I. THE Ace of Wands is called the Root of the Powers of Fire.
- 2. The Ace of Cups is called the Root of the Powers of Water.
- 3. The Ace of Swords is called the Root of the Powers of Air.
- 4. The Ace of Pentacles is called the Root of the Powers of Earth.
- 5. The Knight of Wands is "The Lord of the Flame and Lightning: the King of the Spirits of Fire."
- 6. The Queen of Wands is "The Queen of the Thrones of Flame."
- 7. The King of Wands is "The Prince of the Chariot of Fire."
- 8. The Knave of Wands is "The Princess of the Shining Flame: the Rose of the Palace of Fire."
- 9. The Knight of Cups is "The Lord of the Waves and the Waters: the King of the Hosts of the Sea."
- 10. The Queen of Cups is "The Queen of the Thrones of the Waters."
- 11. The King of Cups is "The Prince of the Chariot of the Waters."
- 12. The Knave of Cups is "The Princess of the Waters: the Lotus of the Palace of the Floods."

K 2 147

- 13. The Knight of Swords is "The Lord of the Wind and the Breezes: the King of the Spirits of Air."
- 14. The Queen of Swords is "The Queen of the Thrones of Air."
- 15. The King of Swords is "The Prince of the Chariot of the Winds."
- 16. The Knave of Swords is "The Princess of the Rushing Winds: the Lotus of the Palace of Air."
- 17. The Knight of Pentacles is "The Lord of the Wide and Fertile Land: the King of the Spirits of Earth."
- 18. The Queen of Pentacles is "The Queen of the Thrones of Earth."
- 19. The King of Pentacles is "The Prince of the Chariot of Earth."
- 20. The Knave of Pentacles is "The Princess of the Echoing Hills: the Rose of the Palace of Earth."

NO.	CARD		LORD OF			DECAN	IN
2I.	5 of Wands		Strife		•	ъ	Ω
22.	6 ,, ,, .		Victory		•	4	Ω
<b>2</b> 3.	7 ,, ,, .		Valour			♂	Ω
24.	8 ,, Pentacles		Prudence .		•	0	$\mathfrak{m}_{\mathbf{k}}$
25.	9 ,, ,,		Material Gain	• .	•	\$	$\mathfrak{m}_{\!\scriptscriptstyle\mathcal{L}}$
<b>2</b> 6.	10 ,, ,,		Wealth .		•	ğ	$\mathfrak{M}_{\mathbf{k}}$
27.	2 ,, Swords		Peace restored		•	D	
28.	3 ,, ,, .		Sorrow .	•	•	ъ	죠
29.			Rest from Strife		•	4	∿
30.	5 ,, Cups .	•	Loss in Pleasure	· .	•	3	$\mathfrak{m}_{\mathbf{k}}$
148	- <b>-</b>						

## DESCRIPTION OF THE CARDS OF THE TAROT

NO.	CARD		LORD OF		DECAN	IN
31.	6 ,, ,, .		Pleasure		0	$\mathfrak{m}_{k}$
32.	7 ,, ,, .		Illusionary Success		\$	$\mathfrak{m}_{k}$
33.	8 ,, Wands	•	Swiftness		ğ	<b>‡</b>
34.	9 ,, ,, .	•	Great Strength .		D	<b>‡</b>
35.	10,, ,, .	•	Oppression		ъ	<b>‡</b>
36.	2 " Pentacles	•	Harmonious Change		4	$\mathcal{R}$
37.	3 ,, ,,		Material Works .		♂	<i>N</i> 2
38.	4 ,, ,,	•	Earthly Power .		<b>⊙</b>	$\mathcal{R}$
39.	5 ,, Swords		Defeat	•	₽.,	***
40.	6 ,, ,, .	•	Earned Success .		Ϋ́	***
41.	7 ,, Swords		Unstable Effort .		D	***
42.	8 ,, Cups .		Abandoned Success		ъ	$\times$
43.	9 ,, Cups .		Material Happiness		4	$\times$
44.	10,,,,	•	Perfected Success		♂	$\times$
45.	2 ,, Wands		Dominion		♂	7
46.	3 ,, ,, .	•	Established Strength	•	⊙	r
47.	4 ,, ,, .		Perfected Work .		\$	r
48.	5 ,, Pentacles	•	Material Trouble.		ğ	8
49.	6 ,, ,, .		Material Success.		D	೪
50.	7 ,, ,, .		Success unfulfilled		ъ	୪
51.	8 ,, Swords	•	Shortened Force.	•	4	П
52.	9 ,, ,, .	, •	Despair and Cruelty		♂	П
<b>5</b> 3·	10 ,, ,, .		Ruin	•	0	П
54.	<b>2</b> ,, Cups .		Love		\$	<u>ത</u>
55.	3 ,, ,, .		Abundance		Ř	∞
56.	4 ,, ,, .		Blended Pleasure	•	D	<u> </u>

			THE TWENTY-TWO KEYS OF THE BOOK	LETTER	ATTRI- BUTION
57.	Ο.	The Foolish Man .	The Spirit of Αἰθήρ	×	А
58.	Ι.	The Magician .	The Magus of Power	ב	¥
59.	2.		The Priestess of the Silver Star	۵	D
60.	3.		The Daughter of the Mighty Ones .	. <b>T</b>	\$
61.	4.		Sun of the Morn- ing, chief among the Mighty .	п	r
62.	5.		The Magus of the Eternal	١	X
63.	6.	The Lovers.	The Children of the Voice; the Oracles of the Mighty Gods .		П
64.	7.	The Chariot	The Child of the Powers of the Waters; the Lord of the Triumph of Light	п	<b>S</b>
65.	II.	Fortitude .	The Daughter of the Flaming	•••	<b>20</b>
150			Sword	ರ	Ω

		THE TWENTY-TWO KEYS OF THE BOOK	LETTER	ATTRI- BUTION
66.	9. The Hermit.	The Magus of the Voice of Power, the Prophet of the Eternal .	•	π,
67.		The Lord of the Forces of Life .	٥	4
68.	8. Justice	The Daughter of the Lords of Truth: the Ruler of the Balance .	۲	Δ
69.	12. The Hanged Man .	The Spirit of the Mighty Waters	מ	$\nabla$
70.	13. Death	The Child of the Great Transformers: the Lord of the Gates of Death		11/2
71.	14. Temperance	The Daughter of the Reconcilers: the Bringer- Forth of life.	D	<b>‡</b>
72.	15. The Devil .	The Lord of the Gates of Matter: the Child of the		
		Forces of Time.	ע	v 151

			THE TWENTY-TWO KEYS OF THE BOOK	LETTER	ATTRI- BUTION
73.	16.	The Blasted	The Lord of the		
		Tower .	Hosts of the		
			Mighty	Đ	₫
74.	17.	The Star .	The Daughter of		
			the Firmament,		
			the dweller be-		
			tween the Waters	Z	***
75.	18.	The Moon .	The Ruler of Flux		
			and Reflux: the		
			Child of the		
			Sons of the		
			Mighty	ק	$\varkappa$
76.	19.	The Sun .	The Lord of the		
			Fire of the		
			World	٦	0
77.	<b>2</b> 0.		The Spirit of the		
			Primal Fire .	w 🛞 3	and ∆
78.	2I.	The Uni-	The Great One of		
		verse .	the Night of		
			Time	η A :	and z

Such are the Titles of the Abodes or Atouts of Thooth; of the Mansions of the House of my FATHER.

# The Descriptions of the Seventy-eight Symbols of this Book 🕏; together with their meanings

### OF THE ACES

FIRST in order and importance are the Four Aces, representing the Force of the Spirit, acting in, and binding together, the Four Scales of each Element: and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical Forces.

The Four Aces are said to be placed on the North Pole of the Universe wherein they revolve, governing its revolution; and ruling as the connecting link between Yetzirah and the Material Plane or Universe.

I

### THE ROOT OF THE POWERS OF FIRE

# Ace of Wands

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping a heavy club, which has three branches in the colours, and with the sigils, of the scales. The Right- and Left-hand branches end respectively in three Flames, and the Centre one in four Flames: thus yielding Ten: the Number of the Sephiroth. Two-and-twenty leaping Flames, or Yodh,

surround it, answering to the Paths; of these, three fall below the Right branch for Aleph, Mem, and Shin, seven above the Central branch for the double letters; and between it and that on the Right twelve: six above and six below about the Lefthand branch. The whole is a great and flaming Torch. It symbolizes Force—strength, rush, vigour, energy, and it governs, according to its nature, various works and questions.

It implies Natural, as opposed to Invoked, Force.

### II

### THE ROOT OF THE POWERS OF THE WATERS

# Ace of Cups or Chalices

A WHITE Radiant Angelic Hand, issuing from clouds, and supporting on the palm thereof a cup, resembling that of the Stolistes.

From it rises a fountain of clear and glistening water: and sprays falling on all sides into clear calm water below, in which grow Lotuses and Water-lilies. The great Letter of the Supernal Mother is traced in the spray of the Fountain.

It symbolizes Fertility—productiveness, beauty, pleasure, happiness, etc.

### III

### THE ROOT OF THE POWERS OF THE AIR

# Ace of Swords

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping the hilt of a sword, which supports a White Radiant Celestial Crown; from which depend, on the right, the olive branch of Peace; and on the left, the palm branch of suffering.

Six Vaus fall from its point. It symbolizes *Invoked*, as contrasted with Natural Force: for it is the Invocation of the Sword. Raised upward, it invokes the Divine crown of Spiritual Brightness, but reversed it is the Invocation of Demonic Force; and becomes a fearfully evil symbol. It represents, therefore, very great power for good or evil, but invoked; and it also represents whirling Force, and strength through trouble. It is the affirmation of Justice upholding Divine Authority; and it may become the Sword of Wrath, Punishment, and Affliction.

#### IV

### THE ROOT OF THE POWERS OF THE EARTH

# Ace of Pentacles

A WHITE Radiant Angelic Hand, holding a branch of a Rose Tree, whereon is a large Pentacle, formed of Five concentric circles. The Innermost Circle is white, charged with

a red Greek Cross. From this White Centre, Twelve Rays, also white, issue: these terminate at the circumference, making the whole something like an Astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large white Maltese Cross, and with two white wings.

Four Crosses and two buds are shewn. The Hand issueth from the Clouds as in the other three cases.

It represents materiality in all senses, good and evil: and is, therefore, in a sense, illusionary: it shows material gain, labour, power, wealth, etc.

### THE SIXTEEN COURT, OR ROYAL CARDS

# The Four Kings

THE Four Kings, or "Figures mounted on steeds," represent the Yodh forces of the Name in each Suit: the Radix, Father and commencement of Material Forces, a force in which all the others are implied, and of which they form the development and completion. A force swift and violent in its action, but whose effect soon passes away, and therefore symbolized by a Figure on a Steed riding swiftly, and clothed in complete Armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

# The Four Queens

are seated upon Thrones; representing the Forces of the Hé of the Name in each suit; the Mother and bringer-forth of Material Forces: a force which develops and realizes that of the King: a force steady and unshaken, but not rapid, though enduring. It is therefore symbolized by a Figure seated upon a Throne: but also clothed in Armour.

### The Four Princes

These Princes are Figures seated in Chariots, and thus borne forward. They represent the Vau Forces of the Name in each suit: the Mighty Son of the King and Queen, who realizes the influence of both scales of Force. A Prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings: an Emperor whose effect is at once rapid (though not so swift as that of the Queen) and enduring. It is, therefore, symbolized by a Figure borne in a Chariot, and clothed in Armour. Yet is his power vain and illusionary, unless set in Motion by his Father and Mother.

### The Four Princesses

are the Knaves of the Tarot Pack; The Four Princesses or figures of Amazons, standing firmly of themselves: neither riding upon Horses, nor seated upon Thrones, nor borne in

Chariots. They represent the forces of the Hé final of the Name in each suit, completing the Influences of the other scales: The mighty and potent daughter of a King and Queen: a Princess powerful and terrible: a Queen of Queens—an Empress—whose effect combines those of the King, Queen, and Prince, at once violent and permanent; therefore symbolized by a Figure standing firmly by itself, only partially draped, and having but little Armour; yet her power existeth not, save by reason of the others: and then indeed it is mighty and terrible materially, and is the Throne of the Forces of the Spirit.

Woe unto whomsoever shall make war upon her, when thus established!

# THE SPHERES OF INFLUENCE OF THE COURT CARDS OF THE TAROT PACK

THE Princesses rule the Four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Cherubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The twelve cards, the Four Kings, Queens and Princes rule the dominion of the Celestial Heavens, between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs.

### V

# THE LORD OF THE FLAME AND THE LIGHT-NING; THE KING OF THE SPIRITS OF FIRE

# Knight 1 of Wands

A WINGED Warrior riding upon a black horse with flaming mane and tail: the horse itself is not winged. The rider wears a winged helmet (like the old Scandinavian and Gaulish helmet) with a Rayed Crown, a corslet of scalemail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his cuirass, and on the shoulder-pieces and buskins, he wears as a crest a winged black horse's head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the sigil of his scale is shown; beneath the rushing feet of his steed are waving flames and fire. He is active—generous—fierce—sudden—impetuous.

If ill dignified, he is evil-minded—cruel—bigoted—brutal. He rules the celestial heavens from above the Twentieth Degree of to the First Two Decans of t: and this includes a part of the Constellation Hercules. (Hercules is always represented with a Club.)

# $\triangle$ of $\triangle$ King of the Salamanders.

<sup>&</sup>lt;sup>1</sup> Note that the Kings are now called Knights, and the Princes are now called Kings. This is unfortunate, and leads to confusion; the Princes may be called Emperors without harm. Remember only that the horsed figures refer to the Yod of Tetragrammaton, the charioted figures to the Vau.

#### VI

# THE QUEEN OF THE THRONES OF FLAME

# Queen of Wands

A CROWNED Queen with long red-golden hair, seated upon a Throne, with steady flames beneath. She wears a corslet and buskins of scale-mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopard's heads winged, and the same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object, steady rule, great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed.

If ill dignified, obstinate, revengeful, domineering, tyrannical, and apt to turn against another without a cause.

She rules the heavens from above the last Decan of  $\times$  to above the 20° of Aries: including thus a part of Andromeda.

 $\nabla$  of  $\Delta$  Queen of the Salamanders.

### VII

# THE PRINCE OF THE CHARIOT OF FIRE

# King of Wands

A Kingly Figure with a golden, winged crown, seated on a chariot. He has large white wings. One wheel of his chariot 160

is shewn. He wears corslet and buskins of scale armour decorated with a winged lion's head, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder-pieces of the corslet, and he bears a torch or fire-wand, somewhat similar to that of the Zelator Adeptus Minor. Beneath the chariot are flames, some waved, some salient.

Swift, strong, hasty; rather violent, yet just and generous; noble and scorning meanness.

If ill dignified—cruel, intolerant, prejudiced and ill natured.

He rules the heavens from above the last Decan of  $\infty$  to the second Decan of Leo; hence he includes most of Leo Minor.

 $\triangle$  of  $\triangle$  Prince and Emperor of Salamanders.

#### VIII

# THE PRINCESS OF THE SHINING FLAME; THE ROSE OF THE PALACE OF FIRE

# Knave of Wands

A VERY strong and beautiful woman with flowing red-gold hair, attired like an Amazon. Her shoulders, arms, bosom and knees are bare. She wears a short kilt reaching to the knee. Round her waist is a broad belt of scale-mail; narrow at the sides; broader in front and back; and having a winged tiger's head in front. She wears a Corinthian-shaped helmet and crown with a long plume. It also is surmounted by a VIII

tiger's head, and the same symbol forms the buckle of her scale-mail buskins. A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen altar ornamented with rams' heads and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed; and it has flames of fire leaping from it the whole way down; but the flames are ascending. This club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasm, revenge.

If ill dignified, she is superficial, theatrical, cruel, unstable, domineering.

She rules the heavens over one quadrant of the portion around the North Pole.

#### $\forall$ of $\land$

Princess and Empress of the Salamanders.

Throne of the Ace of Wands.

### IX

# THE LORD OF THE WAVES AND THE WATERS; THE KING OF THE HOSTS OF THE SEA

# Knight of Cups

A BEAUTIFUL, winged, youthful Warrior with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, 162

but upon his helmet, cuirass and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horse's feet is the sea. From the cup issues a crab.

Graceful, poetic, Venusian, indolent, but enthusiastic if roused.

Ill dignified, he is sensual, idle and untruthful.

He rules the heavens from above  $20^{\circ}$  of mathrightarrow to  $20^{\circ}$  of mathrightarrow, thus including the greater part of Pegasus.

 $\triangle$  of  $\nabla$  King of Undines and Nymphs.

### X

# THE QUEEN OF THE THRONES OF THE WATERS

# Queen of Cups

A VERY beautiful fair woman like a crowned Queen, seated upon a throne, beneath which is flowing water wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass and buskins is seen an Ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured underneath a dreamy appearance. Imagination stronger than

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feeling. Very much affected by other influences, and therefore more dependent upon dignity than most symbols.

She rules from 20° π to 20° ...

 $\nabla$  of  $\nabla$  Queen of Nymphs or Undines.

#### XI

# THE PRINCE OF THE CHARIOT OF THE WATERS

# King of Cups

A WINGED Kingly Figure with winged crown seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest on his crown, cuirass and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a lake. His armour resembles feathers more than scales. He holds in one hand a lotus, and in the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake. He is subtle, violent, crafty and artistic; a fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil if allied with apparent Power or Wisdom.

If ill dignified, he is intensely evil and merciless.

He rules from 20° 

to 20° M.

∆ of ∇

Prince and Emperor of Nymphs or Undines.

### XII

# THE PRINCESS OF THE WATERS; THE LOTUS OF THE PALACE OF THE FLOODS

# Knave of Cups

A BEAUTIFUL Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right a Dolphin. She wears as a crest a swan with opening wings. She bears in one hand a lotus, and in the other an open cup from which a turtle issues. Her mantle is lined with swansdown, and is of thin floating material.

Sweetness, poetry, gentleness and kindness. Imaginative, dreamy, at times indolent, yet courageous if roused.

When ill dignified she is selfish and luxurious. She rules a quadrant of the heavens around Kether.

### $\forall$ of $\nabla$

Princess and Empress of the Nymphs or Undines Throne of the Ace of Cups.

### XIII

# THE LORD OF THE WINDS AND THE BREEZES: THE KING OF THE SPIRITS OF AIR

# Knight of Swords

A WINGED Warrior with crowned Winged Helmet, mounted upon a brown steed. His general equipment is

as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux the Dioscuri, the twins Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the sigil of his scale upon its pommel. Beneath his horse's feet are dark-driving stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skilful, but inclined to domineer. Also to overvalue small things, unless well dignified.

If ill dignified, deceitful, tyrannical and crafty. Rules from 20° 8 to 20° π.

 $\triangle$  of  $\triangle$  King of the Sylphs and Sylphides.

### XIV

# THE QUEEN OF THE THRONES OF AIR

### Queen of Swords

A GRACEFUL woman with wavy, curling hair, like a Queen seated upon a Throne and crowned. Beneath the Throne are grey cumulus clouds. Her general attire is as that of the Queen of Wands, but she wears as a crest a winged child's head. A drawn sword in one hand, and in the other a large, bearded, newly severed head of a man.

Intensely perceptive, keen observation, subtle, quick and confident: often persevering, accurate in superficial things, graceful, fond of dancing and balancing.

If ill dignified, cruel, sly, deceitful, unreliable, though with a good exterior.

Rules from 20° 11/2 to 20° ...

∇ of △ Queen of the Sylphs and Sylphides.

#### XV

# THE PRINCE OF THE CHARIOT OF THE WINDS

# King of Swords

A WINGED King with Winged Crown, seated in a chariot drawn by Arch Fays, represented as winged youths very slightly dressed, with butterfly wings: heads encircled by a fillet with a pentagram thereon: and holding wands surmounted by pentagrams, the same butterfly wings on their feet and fillets. General equipment as the King of Wands: but he bears as a crest a winged angelic head with a pentagram on the brows. Beneath the chariot are grey nimbus clouds. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand; a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity; careful, observant, slow, over-cautious, symbolizes A and  $\Omega$ ; he slays as fast as he creates.

If ill dignified: harsh, malicious, plotting; obstinate, yet hesitating; unreliable.

Rules from 20° vy to 20° xx.

### A of A

Prince and Emperor of Sylphs and Sylphides.

### XVI

# THE PRINCESS OF THE RUSHING WINDS: THE LOTUS OF THE PALACE OF AIR

# Knave of Swords

An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire. Her attire is similar. The Feet seem springy, giving the idea of swiftness. Weight changing from one foot to another and body swinging around. She is a mixture of Minerva and Diana: her mantle resembles the Ægis of Minerva. She wears as a crest the head of the Medusa with serpent hair. She holds a sword in one hand; and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white clouds.

Wisdom, strength, acuteness; subtlety in material things: grace and dexterity.

If ill dignified, she is frivolous and cunning.

She rules a quadrant of the heavens around Kether.

### ∀ of A

Princess and Empress of the Sylphs and Sylphides.

Throne of the Ace of Wands.

### XVII

# THE LORD OF THE WIDE AND FERTILE LAND; THE KING OF THE SPIRITS OF EARTH

# Knight of Pentacles

A DARK Winged Warrior with winged and crowned helmet: mounted on a light brown horse. Equipment as the Knight of Wands.

The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land with ripened corn. In one hand he bears a sceptre surmounted by a hexagram: in the other a Pentacle like that of the Zelator Adeptus Minor.

Unless very well dignified he is heavy, dull, and material. Laborious, clever, and patient in material matters.

If ill dignified, he is avaricious, grasping, dull, jealous; not very courageous, unless assisted by other symbols.

Rules from above  $20^{\circ}$  of  $\Omega$  to  $20^{\circ}$  of  $\mathbb{R}$ .

 $\triangle$  of  $\forall$  King of Gnomes.

### XVIII

# THE QUEEN OF THE THRONES OF EARTH

# Queen of Pentacles

A woman of beautiful face with dark hair; seated upon a throne, beneath which is dark sandy earth. One side of her face is light, the other dark; and her symbolism is best

represented in profile. Her attire is similar to that of the Queen of Wands: but she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

She is impetuous, kind; timid, rather charming; greathearted; intelligent, melancholy; truthful, yet of many moods.

If ill dignified she is undecided, capricious, changeable, foolish.

She rules from 20° to 20° 1.

abla of abla The Queen of Gnomes.

### XIX

### THE PRINCE OF THE CHARIOT OF EARTH

# King of Pentacles

A WINGED Kingly Figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of the winged bull. Beneath the chariot is land, with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter. Increases good or evil, solidifies; practically applies things. Steady; reliable.

If ill dignified he is selfish, animal and material: stupid. In either case slow to anger, but furious if roused.

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Rules from 20° r to 20° 8.

#### $A ext{ of } \nabla$

Prince and Emperor of the Gnomes.

#### XX

# PRINCESS OF THE ECHOING HILLS: ROSE OF THE PALACE OF EARTH

# Knave of Pentacles

A STRONG and beautiful Amazon figure with rich brown hair, standing on grass or flowers. A grove of trees near her. Her form suggests Hebe, Ceres, and Proserpine. She bears a winged ram's head as a crest: and wears a mantle of sheepskin. In one hand she carries a sceptre with a circular disk: in the other a Pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, persevering, pitiful.

If ill dignified she is wasteful and prodigal. She rules over one quadrant of the heavens around the North Pole of the Ecliptic.

### $\forall$ of $\forall$

Princess and Empress of the Gnomes.
Throne of the Ace of Pentacles.

Н	EREIN A	RE RESUMED THE ESI	HEREIN ARE RESUMED THE ESPECIAL CHARACTERISTICS OF THE FOUR COURT CARDS  OF THE SUITS	OUR COUR	T CARDS
SUITS	CARDS	CRESTS	SYMBOLS	HAIR	EYES
S U N V M	King Queen Prince Princess	Winged black horse's head Leopard's head, winged Lion's head, winged Tiger's head	Black horse, waving flames, club, scarlet cloak Leopard, steady flames, wand with heavy head or end Waved and salient flames, fire wand of Zelator Adept Tiger, leaping flames, gold altar, long club, largest at bottom	Red-gold Red-gold Yellow Red-gold	Grey or hazel Blue or brown Blue-grey Blue
СПБЗ	King Queen Prince Princess	Peacock with opened fan Ibis Eagle Swan	White horse, crab issuing from cup, sea Ibis, crayfish issuing from cup, river Scorpion, eagle; serpent issuing from cup, lake Dolphin lotus, sea with spray, turtle from cup	Fair Gold-brown Brown Brown	Blue Blue Grey or brown Blue or brown
SWORDS	King Queen Prince Princess	Winged hexagram Winged child's head Winged Angel's head Medusa's head	Winged brown horse, driving clouds, drawn sword Head of man severed, cumulus clouds, drawn sword Arch fairies winged, whirling hair, nimbi, drawn sword and sickle Silver altar, smoke, clouds, drawn sword	Dark-brown Light-brown Dark Light-brown	Dark Grey Dark Blue
<b>PENTACLES</b>	King Queen Prince Princess	Winged stag's head Winged goat's head Winged bull's head Winged ram's head	Light-brown horse, ripe cornland, sceptre with hexagam, pentacle as Zelator Adept. Barren land, fan, light one side only, sceptre with cube, orb of gold Flowery land, bull, sceptre with orb and cross, orb held downwards Grass, flowers, grove of trees, sceptre with disk, pentacle like that in ace	Dark Dark Dark-brown Rich brown	Dark Dark Dark Dark

### OF THE THIRTY-SIX DECANS

HERE follow the descriptions of the smaller cards of the four suits, thirty-six in number, answering unto the thirty-six Decans of the Zodiac.

Commencing from the sign Aries, the *Central* Decans of each sign follow the order of the Days of the Week. Thus—

CARD	CENTRAL DECAN OF	MEANING	DAY
3 of Wands	Υ	Established Strength	$\odot$
6 ,, P.	8	Material Success	D
9 ,, S.	П	Despair and Cruelty	♂
3 ,, C.	ळ	Abundance	ğ
6 ,, W.	Ω	Victory	4
9 ,, P.	$\mathfrak{m}_{\mathcal{L}}$	Material Gain	9
3 ,, S.	△	Sorrow	ъ
6 ,, C.	т,	Pleasure	$\odot$
9 ,, W.	<b>‡</b>	Great Strength	D
3 ,, P.	$\mathcal{R}$	Material Works	₫
6 ,, S.	<b></b>	Earned Success	ğ
9 ,, C.	×	Material Happiness	4

Being thus the Four Threes, Sixes, and Nines.

The first and third Decans follow the same order: Sunday beginning in the First Decan of  $\mathbb{T}$  and in the Third Decans of  $\mathbb{T}$  and  $\mathbb{T}$ .

The planets govern respectively Decans with the following Titles—

Title	20		ans with the following
1 1110	55	ъ	
Ι.	Ω	Strife	5 of Wands.
2.	<u> </u>	Sorrow	3 ,, Swords.
3.	<b>‡</b>	Oppression	10 ,, Wands.
4.	$\times$	Abundant Success	8 ,, Cups.
5.	8	Success Unfulfilled	7 ,, Pentacles.
Or in	n ខ ន	s → ‡ × two wands : 1 each of	the other suits.
Ι.	Ω	Victory 4	6 of Wands.
2.	.°	Rest from Strife	4 ,, Swords.
3.	.V3		2, Pentacles.
3. 4.	×	Material Happiness	9 ,, Cups.
т. 5.	П	Shortened Force	8 ,, Swords.
_		a → y × two swords: 1 each o	• •
01 11		s = 5 % two swords. I each s	
		<b>ే</b>	
		T 7 1	C 337 1
Ι.	Ω	Valour	7 of Wands.
2.	Щ	Loss in Pleasure	5 ,, Cups.
2. 3·		Loss in Pleasure Material Works	5 ,, Cups. 3 ,, Pentacles.
2.	Щ	Loss in Pleasure	5 ,, Cups. 3 ,, Pentacles. 10 ,, Cups.
2. 3·	π, У3	Loss in Pleasure Material Works	5 ,, Cups. 3 ,, Pentacles.
2. 3. 4.	щ, У5 Ж	Loss in Pleasure Material Works Perfected Success	5 ,, Cups. 3 ,, Pentacles. 10 ,, Cups.
2. 3. 4. 5.	Щ, У5 Ж Т	Loss in Pleasure Material Works Perfected Success Dominion	5 ,, Cups. 3 ,, Pentacles. 10 ,, Cups. 2 ,, Wands. 9 ,, Swords.
<ol> <li>2.</li> <li>3.</li> <li>4.</li> <li>5.</li> <li>6.</li> </ol>	Щ, У5 Ж Т	Loss in Pleasure Material Works Perfected Success Dominion Despair and Cruelty	5 ,, Cups. 3 ,, Pentacles. 10 ,, Cups. 2 ,, Wands. 9 ,, Swords. of others.
<ol> <li>2.</li> <li>3.</li> <li>4.</li> <li>5.</li> <li>6.</li> </ol>	Щ, У5 Ж Т	Loss in Pleasure Material Works Perfected Success Dominion Despair and Cruelty I Q U X X X W X 2 W. 2 C.: I each One more Decan than the	5 ,, Cups. 3 ,, Pentacles. 10 ,, Cups. 2 ,, Wands. 9 ,, Swords. of others.
2. 3. 4. 5. 6. Or in	ՄԼ YS T II n r I	Loss in Pleasure Material Works Perfected Success Dominion Despair and Cruelty I Q 叫 安 × 2 W. 2 C.: I each One more Decan than the	5 ,, Cups. 3 ,, Pentacles. 10 ,, Cups. 2 ,, Wands. 9 ,, Swords. of others.
<ol> <li>2.</li> <li>3.</li> <li>4.</li> <li>5.</li> <li>6.</li> </ol>	Щ, У5 Ж Т	Loss in Pleasure Material Works Perfected Success Dominion Despair and Cruelty I Q U X X X W X 2 W. 2 C.: I each One more Decan than the	5 ,, Cups. 3 ,, Pentacles. 10 ,, Cups. 2 ,, Wands. 9 ,, Swords. of others.

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Earthly Power 4 of Pentacles. 3. W Established Strength 3 ,, Wands. 4. Υ Ruin 10 " Swords. 5. П

Or in т п у ц у 2 pentacles: I each of others.

		Ψ	
I.	11],	Material Gain	9 of Pentacles.
2.	m,	Illusionary Success	7 ,, Cups.
3.	***	Defeat	5 ,, Swords.
4.	r	Perfected Work	4 ,, Wands.
5.	ळ	Love	2 ,, Cups.

Or in r = 13 tl, ::: 2 Cups: 1 each of others.

I.	11],	Wealth	10 of Pentacles.
2.	<b>‡</b>	Swiftness	8 " Wands.
3.	***	Earned Success	6 "Swords.
4.	8	Material Trouble	5 ,, Pentacles.
5.	छ	Abundance	3 ,, Cups.
Or	in X	∞ ™ ↑ > two Pentacles · ι ο	feach of the others

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		D	
Ι.	<u> </u>	Peace Restored	2 of Swords.
2.	<b>‡</b>	Great Strength	9 ,, Wands.
3.	<i></i>	Unstable Effort	7 ,, Swords.
4.	8	Material Success	6 ,, Pentacles.
5.	<u>മ</u>	Blended Pleasure	4 ,, Cups.

Or in 8 = 4 = two Swords: I of each of the others.

There being thirty-six Decans and seven Planets, it follows that one of the latter must rule over one more Decan than

the others. This is the Planet Mars, to which are allotted the last Decan of x, and the first of r, because the long cold of the winter requires a great energy to overcome it, and initiate spring.

And the beginning of the Decanates is from the royal Star of Leo, the great Star Cor Leonis: and therefore is the first Decan that of z in v.

Here follow the general meanings of the small cards of the suits, as classified under the nine Sephiroth below Kether.

חכמה The Four Twos symbolize the Powers of the King and Queen just uniting and initiating the Force; but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

בינה Realization of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

חסד Perfection, realization, completion: making a matter settled and fixed.

נבורה Opposition, strife and struggle: war; obstacle to the thing in hand. Ultimate success or failure is otherwise shewn.

חפארת Definite accomplishment. Thing carried out.

נצח Generally shew a force transcending the Material Plane: and is like unto a Crown; which, indeed, is powerful, but requireth one capable of wearing it. The Sevens then shew a possible result: which is dependent on the action then taken. They depend much on the symbols that accompany them.

Solitary success: *i.e.* success in the matter for the time being: but not leading to much result apart from the thing itself.

יסוד Very great fundamental force. Executive power, because they restore a firm basis. Powerful for good or evil.

הלכות Fixed, culminated, complete Force, whether good or evil. The matter thoroughly and definitely determined. Ultimating Force.

Follow the particular descriptions of each of the thirty-six cards: with full meanings.

Decan-cards are always modified by the other symbols with which they are in contact.

### XXI

# THE LORD OF STRIFE

# Five of Wands

Two White Radiant Angelic Hands issuant per nubes dexter and sinister. They are clasped together in the grip of the First Order, *i.e.* the four fingers of each right hand crooked into each other, the thumbs meeting above; and they hold, at the same time, by their centres, five wands or torches which are similar unto the wands of a Zelator Adeptus Minor. One wand is upright in the middle; the others cross each other. Flames leap from the point of junction. Above the middle wand is the sign  $\mathfrak{F}$ , and below is that of  $\mathfrak{Q}$ : thus representing the Decanate. Violent strife and boldness, rashness, cruelty, violence, lust, desire, prodigality and generosity; depending on whether the card is well or ill dignified.

Geburah of • (Quarrelling and fighting).

This Decan hath its beginning from the Royal Star of Leo: and unto it are allotted the two great Angels of the Schemhamphorash יליאל.

[The proper meaning of the small cards is to be found by making thorough meditation and harmony between these four symbols of each card. It will be seen that this is how the meanings have been done; but the advanced student can go beyond this rude working.]

### XXII

### THE LORD OF VICTORY

# Six of Wands

Two hands in grip as the last, holding six wands crossed three and three. Flames issue from the point of junction. Above and below are short wands with flames issuing, surmounted respectively by the symbols of 4 and  $\Omega$ , representing the Decan.

Victory after strife: Love: pleasure gained by labour: carefulness, sociability and avoiding of strife, yet victory therein: also insolence, and pride of riches and success, etc. The whole dependent on the dignity.

Tiphareth of ' (Gain).

Hereunto are allotted the great Angels עלמיה and עלמיה of the Schemhamphorash.

### XXIII

# THE LORD OF VALOUR

# Seven of Wands

Two hands holding by grip six wands, three crossed. A third hand issuing from a cloud at the lower part of the card, holding an upright wand which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols of Mars and Leo, representing the Decan.

Possible victory, depending on the energy and courage exercised; valour; opposition, obstacles and difficulties, yet courage to meet them; quarrelling, ignorance, pretence, and wrangling, and threatening; also victory in small and unimportant things: and influence upon subordinates.

Netzach of ' (Opposition, yet courage).

Therein rule the two great Angels מהשיה and ללהאל of the Schemhamphorash.

### XXIV

### THE LORD OF PRUDENCE

# Eight of Pentacles

A WHITE Radiating Angelic Hand, issuing from a cloud, and grasping a branch of a rose tree, with four white roses thereon, which touch only the four lowermost Pentacles. No rosebuds even, but only leaves, touch the four uppermost

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disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. They are arranged like the geomantic figure Populus. Above and below them are the symbols o and up for the Decan.

Over-careful in small things at the expense of great: "Penny wise and pound foolish": gain of ready money in small sums; mean; avaricious; industrious; cultivation of land; hoarding, lacking in enterprise.

Hod of A (Skill: prudence: cunning).

Therein rule those mighty Angels בהתאל and כהתאל.

#### XXV

# THE LORD OF MATERIAL GAIN

### Nine of Pentacles

A WHITE Radiating Angelic Hand, holding a rose branch with nine white roses, each of which touches a Pentacle. The Pentacles are arranged thus :: and there are rosebuds on the branches as well as flowers. ? and ? above and below.

Complete realization of material gain, good, riches; inheritance; covetous; treasuring of goods; and sometimes theft and knavery. The whole according to dignity.

Yesod of ¬ (Inheritance, much increase of goods).

Herein those mighty Angels אלריה and אלריה have rule and dominion.

### XXVI

### THE LORD OF WEALTH

# Ten of Pentacles

An Angelic Hand, holding by the lower extremity a branch whose roses touch all the Pentacles. No buds, however, are shewn. The symbols of y and y, are above and below.

The Pentacles are thus arranged :::.

Completion of material gain and fortune; but nothing beyond: as it were, at the very pinnacle of success. Old age, slothfulness; great wealth, yet sometimes loss in part; heaviness; dullness of mind, yet clever and prosperous in money transactions.

Malkuth of ₹ (Riches and wealth).

Herein are לאויה and ההעיה set over this Decan as Angel Rulers.

### XXVII

### THE LORD OF PEACE RESTORED

# Two of Swords or Pikes

Two crossed swords, like the air dagger of a Z.A.M, each held by a White Radiant Angelic Hand. Upon the point where the two cross is a rose of five petals, emitting white rays. At the top and bottom of the card are two small daggers, supporting respectively the symbol — thus, and — representing the Decanate.

Contradictory characters in the same nature, strength through suffering; pleasure after pain. Sacrifice and trouble, yet strength arising therefrom, symbolized by the position of the rose, as though the pain itself had brought forth beauty. Arrangement, peace restored; truce; truth and untruth; sorrow and sympathy. Aid to the weak; arrangement; justice, unselfishness; also a tendency to repetition of affronts on being pardoned; injury when meaning well; given to petitions; also a want of tact, and asking questions of little moment; talkative.

Chokmah of Vau. Quarrel made up, yet still some tension in relations: actions sometimes selfish, sometimes unselfish.

Herein rule the Great Angels מנהאל and מנהאל.

### XXVIII

### THE LORD OF SORROW

# Three of Swords or Spears

THREE White Radiating Angelic Hands, issuing from clouds, and holding three swords upright (as though the central sword had struck apart the two others, which were crossed in the preceding symbol): the central sword cuts asunder the rose of five petals, which in the previous symbol grew at the junction of the swords; its petals are falling, and no white rays issue from it.

Above and below the central sword are the symbols of z and z.

Disruption, interruption, separation, quarrelling; sowing of discord and strife, mischief-making, sorrow and tears; yet mirth in Platonic pleasures; singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous: deceitful in words and repetitions; the whole according to dignity.

Binah of \(\frac{1}{Unhappiness}\), sorrow, and tears).

Herein rule the Great Angels הומיה and הומיה as Lords of the Decan.

### XXIX

### THE LORD OF REST FROM STRIFE

# Four of Swords

Two White Radiating Angelic Hands, each holding two swords; which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of their intersection. Above and below, on the points of two small daggers, are and  $\triangle$ , representing the Decanate.

Rest from sorrow; yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life; abundance; modified by dignity as is usual.

Chesed of 1 (Convalescence, recovery from sickness; change for the better).

Herein do כליאל and כליאל bear rule.

### XXX

### THE LORD OF LOSS IN PLEASURE

# Five of Cups or Chalices

A WHITE Radiating Angelic Hand, holding lotuses or waterlilies, of which the flowers are falling right and left. Leaves only, and no buds, surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom; neither is there water in any of the cups, which are somewhat of the shape of the magical instrument of the Zelator Adeptus Minor.

Above and below are the symbols of  $\sigma$  and  $\pi$ , for the Decan.

Death, or end of pleasure: disappointment, sorrow and loss in those things from which pleasure is expected. Sadness, treachery, deceit; ill-will, detraction; charity and kindness ill requited; all kinds of anxieties and troubles from unsuspected and unexpected sources.

Geburah of n (Disappointment in love, marriage broken off, unkindness of a friend; loss of friendship).

Herein rule לוויה and פהליה.

### XXXI

# THE LORD OF PLEASURE

### Six of Chalices

An Angelic Hand, as before, holds a group of stems of water-lilies or lotuses, from which six flowers bend, one over 184

each cup. From these flowers a white glistening water flows into the cups as from a fountain, but they are not yet full. Above and below are  $\odot$  and  $\pi$ , referring to the Decan.

Commencement of steady increase, gain and pleasure; but commencement only. Also affront, detection, knowledge, and in some instances contention and strife arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous; sometimes amiable and patient. According to dignity as usual.

Tiphareth of  $\pi$  (Beginning of wish, happiness, success, or enjoyment).

Therein rule בלבאל and יייאל.

### XXXII

### THE LORD OF ILLUSIONARY SUCCESS

# Seven of Chalices

THE seven cups are arranged as two descending triangles above a point: a hand, as usual, holds lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from these into any of the cups, which are all quite empty. Above and below are the symbols of the Decanate  $\mathfrak P$  and  $\mathfrak M$ .

Possible victory, but neutralized by the supineness of the person: illusionary success, deception in the moment of apparent victory. Lying, error, promises unfulfilled. Drunkenness, wrath, vanity. Lust, fornication, violence against women,

selfish dissipation, deception in love and friendship. Often success gained, but not followed up. Modified as usual by dignity.

Netzach of  $\pi$  (Lying, promises unfulfilled; illusion, deception, error; slight success at outset, not retained).

Herein the Angels מלהאל and החויה rule.

#### XXXIII

#### THE LORD OF SWIFTNESS

# Eight of Wands or Torches

Four White Radiating Angelic Hands (two proceeding from each side) issuant from clouds; clasped in two pairs in the centre with the grip of the First Order. They hold eight wands, crossed four with four. Flames issue from the point of junction. Surmounting the small wands with flames issuing down them, and placed in the centre at the top and bottom of the card respectively, are the symbols of y and z for the Decan.

Too much force applied too suddenly. Very rapid rush, but quickly passed and expended. Violent, but not lasting. Swiftness, rapidity, courage, boldness, confidence, freedom, warfare, violence; love of open air, field-sports, gardens and meadows. Generous, subtle, eloquent, yet somewhat untrustworthy; rapacious, insolent, oppressive. Theft and robbery. According to dignity.

Hod of ' (Hasty communications and messages; swiftness).
Therein rule the Angels בתהיה and האאיה.

#### XXXIV

#### THE LORD OF GREAT STRENGTH

# Nine of Wands or Torches

Four hands, as in the previous symbol, holding eight wands crossed four and four; but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others: flames leap herefrom. Above and below are the symbols  $\forall$  and  $\uparrow$ .

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory, preceded by apprehension and fear. Health good, and recovery not in doubt. Generous, questioning and curious; fond of external appearances: intractable, obstinate.

Yesod of ' (Strength, power, health, recovery from sickness).

Herein rule the Angels ירהאל and שאהיה.

#### XXXV

# THE LORD OF OPPRESSION

# Ten of Wands

Four hands holding eight wands crossed as before. A fifth hand holding two wands upright, which traverses the junction of the others. Flames issuant. § and ‡.

Cruel and overbearing force and energy, but applied only 187

to material and selfish ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled; arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy; swiftness in evil and deceit, if ill dignified. Also generosity, disinterestedness and self-sacrifice, when well dignified.

Malkuth of ז (Cruelty, malice, revenge, injustice).
Therein rule אומאל and אומאל.

#### XXXVI

#### THE LORD OF HARMONIOUS CHANGE

Two of Disks or Pentacles

Two wheels, disks or pentacles, similar to that of the Ace. They are united by a green-and-gold serpent, bound about them like a figure of 8. It holds its tail in its mouth. A White Radiant Angelic Hand holds the centre of the whole. No roses enter into this card. Above and below are the symbols of 4 and orall. It is a revolving symbol.

The harmony of change, alternation of gain and loss; weakness and strength; everchanging occupation; wandering, discontented with any fixed condition of things; now elated, then melancholy; industrious, yet unreliable; fortunate through prudence of management, yet sometimes unaccountably foolish; alternately talkative and suspicious. Kind, yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of ₹ (Pleasant change, visit to friends).

Herein the Angels לכבאל and ושריה have rule.

#### XXXVII

#### THE LORD OF MATERIAL WORKS

# Three of Pentacles

A WHITE-WINGED Angelic Hand, as before, holding a branch of a rose tree, of which two white rosebuds touch and surmount the topmost Pentacle. The Pentacles are arranged in an equilateral triangle. Above and below the symbols of and vs.

Working and constructive force, building up, creation, erection; realization and increase of material things; gain in commercial transactions, rank; increase of substance, influence, cleverness in business, selfishness. Commencement of matters to be established later. Narrow and prejudiced. Keen in matters of gain; sometimes given to seeking after impossibilities.

Binah of  $\overline{a}$  (Business, paid employment, commercial transaction).

Herein are יחויה and להחיה Angelic Rulers.

# XXXVIII

#### THE LORD OF EARTHLY POWER

# Four of Pentacles

A Hand holding a branch of a rose tree, but without flowers or buds, save that in the centre is one fully blown white rose. Pentacles are disposed as on the points of a square; a rose in its centre. Symbols o and v above and below to represent the Decan.

Assured material gain: success, rank, dominion, earthly power, completed but leading to nothing beyond. Prejudicial, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. According to dignity as usual.

Chesed of ה (Gain of money or influence: a present). Herein do מנדאל bear rule.

#### XXXIX

#### THE LORD OF DEFEAT

# Five of Swords

Two Rayed Angelic Hands each holding two swords nearly upright, but falling apart of each other, right and left of the card. A third hand holds a sword upright in the centre as though it had disunited them. The petals of the rose, which in the Four had been reinstated in the centre, are torn asunder and falling. Above and below are  $\mathfrak{P}$  and  $\mathfrak{m}$  for Decan.

Contest finished and decided against the person; failure, defeat, anxiety, trouble, poverty, avarice, grieving after gain, laborious, unresting; loss and vileness of nature; malicious, slanderous, lying, spiteful and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel, yet cowardly, thankless and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused, but unenduring.

Geburah of \(\text{Oefeat, loss, malice, spite, slander, evil-speaking}\)).

Herein the Angels אניאל and העמיה bear rule.

#### XL

# THE LORD OF EARNED SUCCESS

# Six of Swords

Two hands, as before, each holding two swords which cross in the centre. Rose re-established thereon. § and make above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble; self-esteem, beauty, conceit, but sometimes modesty therewith; dominance, patience, labour, etc.

Tiphareth of ו (Labour, work, journey by water). Ruled by the Great Angels ייואל and ייואל.

#### XLI

# THE LORD OF UNSTABLE EFFORT

# Seven of Swords

Two Angelic Radiating Hands as before, each holding three swords. A third hand holds up a single sword in the centre. The points of all the swords *just touch* each other, the central sword not altogether dividing them.

The Rose of the previous symbols of this suit is held up by the same hand which holds the central sword: as if the victory were at its disposal. Symbols of  $\forall$  and m.

Partial success. Yielding when victory is within grasp, as

if the last reserves of strength were used up. Inclination to lose when on the point of gaining, through not continuing the effort. Love of abundance, fascinated by display, given to compliments, affronts and insolences, and to spy upon others. Inclined to betray confidences, not always intentionally. Rather vacillatory and unreliable.

Netzach of 1 (Journey by land: in character untrust-worthy).

Herein rule the Great Angels מיכאל.

#### XLII

#### THE LORD OF ABANDONED SUCCESS

# Eight of Chalices

A WHITE Radiating Angelic Hand, holding a group of stems of lotuses or water-lilies. There are only two flowers shown, which bend over the two central cups, pouring into them a a white water which fills them and runs over into the three lowest, which latter are not yet filled. The three uppermost are quite empty. At the top and bottom of  $\circ$   $\circ$   $\circ$  the card are symbols  $\varepsilon$  and  $\varepsilon$ .

Temporary success, but without further results. Thing thrown aside as soon as gained. Not lasting, even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability.

Hod of ה (Success abandoned; decline of interest). The Angels ruling are ווליה and ילהיה.

#### **XLIII**

#### THE LORD OF MATERIAL HAPPINESS

# Nine of Chalices

A WHITE Radiant Angelic Hand, issuing from a cloud holding lotus or water-lilies, one flower of which over-hangs each cup; from it a white water pours. Cups are arranged in three rows of 3. 4 and x above and below.

Complete and perfect realization of pleasure and happiness, almost perfect; self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good and generous, but sometimes foolish nature.

Yesod of 7 (Complete success, pleasure and happiness, wishes fulfilled).

Therein rule the Angels סאליה and עריאל.

#### XLIV

## THE LORD OF PERFECTED SUCCESS

# Ten of Cups or Chalices

Hand, as usual, holding bunch of water-lilies or lotuses, whose flowers pour a white water into all the cups, which *all run over*. The uppermost cup is held sideways by a hand, and pours water into the left-hand upper cup. A single lotus flower surmounts the top cup, and is the source of the water that fills it. Above and below the symbols  $\delta$  and  $\varkappa$ .

Permanent and lasting success and happiness, because inspired from above. Not so sensual as the "Lord of Material Happiness," yet almost more truly happy. Pleasure, dissipation, debauchery, quietness, peacemaking. Kindness, pity, generosity, wantonness, waste, etc., according to dignity.

Malkuth of ה (Matter settled: complete good fortune). Herein the Great Angels מיהאל and מיהאל rule.

[This is not such a good card as stated. It represents boredom, and quarrelling arising therefrom; disgust springing from too great luxury. In particular it represents drughabits, the sottish excess of pleasure and the revenge of nature.]

# XLV

# THE LORD OF DOMINION

# Two of Wands

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping two crossed wands. Flames issue from the point of junction. On two small wands above and below, with flames of five issuing therefrom, are the symbols of  $\beta$  and r for the Decan.

Strength, domination, harmony of rule and of justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate.

Chokmah of ' (Influence over others, authority, power, dominion).

Therein the Angels רכיאל bear rule.

#### **XLVI**

#### THE LORD OF ESTABLISHED STRENGTH

# Three of Wands

A WHITE Radiating Angelic Hand, as before, issuing from clouds and grasping three wands in the centre (two crossed, the third upright). Flames issue from the point of junction. Above and below are the symbols  $\circ$  and r.

Established force, strength, realization of hope. Completion of labour. Success after struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy, etc.

Binah of ' (Pride, arrogance, self-assertion). Herein rule the Angels עממיה and עממיה. [This card is much better than as described.]

#### XLVII

# THE LORD OF PERFECTED WORK

# Four of Wands

Two White Radiating Angelic Hands, as before, issuing from clouds right and left of the card and clasped in the centre with the grip of the First Order, holding four wands or torches crossed. Flames issue from the point of junction. Above and below are two small flaming wands, with the symbols of  $\mathfrak{P}$  and  $\mathfrak{r}$  representing the Decan.

Perfection or completion of a thing built up with trouble

N 2 195

and labour. Rest after labour, subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable and unsteady through over-anxiety and hurriedness of action. Graceful in manner, at times insincere, etc.

Chesed of ' (Settlement, arrangement, completion). Herein are ביתאל and ביתאל Angelic rulers.

#### **XLVIII**

#### THE LORD OF MATERIAL TROUBLE

# Five of Pentacles

A WHITE Radiant Angelic Hand issuing from clouds, and holding a branch of the white rose tree, but from which the roses are falling, and leaving no buds behind. Five Pentacles similar to the Ace. Above and below are \$\xi\$ and 8.

Loss of money or position. Trouble about material things. Labour, toil, land cultivation; building, knowledge and acuteness of earthly things, poverty, carefulness, kindness; sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of  $\pi$  (Loss of profession, loss of money, monetary anxiety).

Herein the angels מבהיה and פניאל rule.

#### **XLIX**

#### THE LORD OF MATERIAL SUCCESS

# Six of Pentacles

A WHITE Radiant Angelic Hand holding a rose branch with white roses and buds, each of which touches a Pentacle. Pentacles are arranged in two columns of three each :: . Above and below are the symbols 8 and  $\leq$  of the Decan.

Success and gain in material undertakings. Power, influence, rank, nobility, rule over the people. Fortunate successful, liberal and just.

If ill dignified, may be purse-proud, insolent from excess, or prodigal.

Tiphareth of  $\pi$  (Success in material things, prosperity in business).

Herein rule the Angels מממיה and יילאל.

#### L

# THE LORD OF SUCCESS UNFULFILLED

# Seven of Pentacles

A WHITE Radiating Angelic Hand issuing from a cloud, and holding a white rose branch. Seven Pentacles arranged like the geomantic figure Rubeus. There are only five buds, which overhang, but do not touch the five uppermost

Pentacles. Above and below are the Decan symbols, 3 and 8 respectively.

Promises of success unfulfilled. (Shewn, as it were, by the fact that the rosebuds do not come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment, misery, slavery, necessity and baseness. A cultivator of land, and yet a loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well.

Netzach of  $\pi$  (Unprofitable speculations and employments; little gain for much labour).

Therein מצראל and מצראל are ruling Angels.

#### LI

# THE LORD OF SHORTENED FORCE

# Eight of Swords

Four White Radiant Angelic Hands issuing from clouds, each holding two swords, points upwards; all the points touch near the top of the card. Hands issue, two at each bottom angle of the card. The pose of the other sword symbols is re-established in the centre. Above and below are the Decan symbols 4 and  $\pi$ .

Too much force applied to small things: too much attention to detail at the expense of the principal and more important points. When ill dignified, these qualities produce malice, pettiness, and domineering characteristics. Patience 198

in detail of study; great care in some things, counterbalanced by equal disorder in others. Impulsive; equally fond of giving or receiving money or presents; generous, clever, acute, selfish and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of ו (Narrow, restricted, petty, a prison). Therein rule the Angels יההאל and יההאל.

#### LII

#### THE LORD OF DESPAIR AND CRUELTY

# Nine of Swords

Four Hands, as in the preceding figure, hold eight swords nearly upright, but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had struck them asunder. No rose at all is shewn, as if it were not merely cut asunder, but utterly destroyed. Above and below are the Decan symbols  $\beta$  and  $\Pi$ .

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, dishonesty, lying and slander.

Yet also obedience, faithfulness, patience, unselfishness, etc. According to dignity.

Yesod of ו (Illness, suffering, malice, cruelty, pain). Therein do עכואל and מהיאל bear rule.

#### LIII

#### THE LORD OF RUIN

# Ten of Swords

Four Hands holding eight swords, as in the preceding symbol; the points falling away from each other. Two hands hold two swords crossed in the centre, as though their junction had disunited the others. No rose, flower or bud, is shewn. Above and below are  $\odot$  and  $\Pi$ , representing the Decan.

Almost a worse symbol than the Nine of Swords. Undisciplined, warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jollity therewith. A marplot, loving to overthrow the happiness of others; a repeater of things; given to much unprofitable speech, and of many words. Yet clever, eloquent, etc., according to dignity.

Malkuth of ו (Ruin, death, defeat, disruption). Herein the Angels מכהאל and מכהאל reign.

#### LIV

# THE LORD OF LOVE

# Two of Chalices

A WHITE Radiant Hand, issuant from the lower part of the card from a cloud, holds lotuses. A lotus flower rises 200

above water, which occupies the lower part of the card rising above the hand. From this flower rises a stem, terminating near the top of the card in another lotus, from which flows a sparkling white water, as from a fountain. Crossed on the stem just beneath are two dolphins, Argent and Or, on to which the water falls, and from which it pours in full streams, like jets of gold and silver, into two cups; which in their turn overflow, flooding the lower part of the card.  $\varphi$  and  $\varpi$  above and below.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety: but if ill dignified—folly, dissipation, waste, silly actions.

Chokmah of ה (Marriage, love, pleasure).
Therein rule the Angels אועאל and הבויה.

# LV THE LORD OF ABUNDANCE

# Three of Chalices

A White Radiating Hand, as before, holds a group of lotuses or water-lilies, from which two flowers rise on either side of, and overhanging the top cup; pouring into it the white water. Flowers in the same way pour white water into the lower cups. All the cups overflow; the topmost into the two others, and these upon the lower part of the card. Cups are arranged in an erect equilateral triangle. § and so above and below.

Abundance, plenty, success, pleasure, sensuality, passive

success, good luck and fortune; love, gladness, kindness, liberality.

Binah of  $\pi$  (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment).

Therein the Angels יבמיה and יבמיה are lords.

#### LVI

#### THE LORD OF BLENDED PLEASURE

# Four of Chalices

Four cups: the two upper overflowing into the two lower, which do not overflow. An Angelic Hand grasps a branch of lotus, from which ascends a stem bearing one flower at the top of the card, from which the white water flows into the two upper cups. From the centre two leaves pass right and left, making, as it were, a cross between the four cups. Above and below are the symbols e and e for the Decan.

Success or pleasure approaching their end. A stationary period in happiness, which may, or may not, continue. It does not mean love and marriage so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftness, hunting and pursuing. Acquisition by contention: injustice sometimes; some drawbacks to pleasure implied.

Chesed of  $\pi$  (Receiving pleasure or kindness from others, but some discomfort therewith).

Therein rule the great Angels מומיה and מומיה.

# BRIEF MEANING OF TWENTY-TWO KEYS

- o. If the question refers to spiritual matters, the Fool means idea, thought, spirituality, that which endeavours to transcend Earth. But if question is material, it means folly, stupidity, eccentricity, or even mania.
- 1. Skill, wisdom, adaptation, craft, cunning, or occult wisdom or power.
- 2. Change, alternation, increase and decrease, fluctuation; whether for good or evil depends on the dignity.
- 3. Beauty, happiness, pleasure, success. But with very bad dignity it means luxury, dissipation.
  - 4. War, conquest, victory, strife, ambition.
- 5. Divine wisdom, manifestation, explanation, teaching, occult force voluntarily invoked.
- 6. Inspiration (passive, mediumistic), motive power, action.
  - 7. Triumph, victory, health (sometimes unstable).
- 8. Eternal justice. Strength and force, but arrested as in act of judgment. May mean law, trial, etc.
- 9. Wisdom from on high. Active divine inspiration. Sometimes "unexpected current."
- 10. Good fortune, happiness (within bounds). Intoxication of success.
- 11. Courage, strength, fortitude, power passing on to action. Obstinacy.
- 12. Enforced sacrifice, punishment, loss, fatal and not voluntary, suffering.
  - 13. Time, age, transformation, change involuntary (as

opposed to 18,  $\times$ ). Or death, destruction (only latter with special cards). [Specially, a sudden and quite unexpected change.]

- 14. Combination of forces, realization, action (material effect, good or evil).
- 15. Materiality, material force, material temptation, obsession.
- 16. Ambition, fighting, war, courage, or destruction, danger, fall, ruin.
- 17. Hope, faith, unexpected help. Or dreaminess, deceived hope, etc.
- 18. Dissatisfaction, voluntary change. Error, lying, falsity, deception. This card is very sensitive to dignity.
- 19. Glory, gain, riches. With very evil cards it means arrogance, display, vanity.
- 20. Final decision, judgment, sentence, determination of a matter without appeal, on its plane.
- 21. The matter itself. Synthesis, world, kingdom. Usually denotes actual subject of question, and therefore depends entirely on accompanying cards.

[This table is very unsatisfactory. Each card must be most carefully meditated, taking all its correspondences, and a clear idea formed.]

Princes and Queens shew almost always actual men and women connected with the matter.

But the Kings (Knights) sometimes represent coming or going of a matter, according as they face.

The Princesses shew opinions, thoughts, ideas, either in harmony with or opposed to, the subject.

A Majority of		•	Energy, opposition, quarrel.
,,	Cups .		Pleasure, merriment.
<b>))</b> .	Swords	•	Trouble, sadness, sickness, death.
,,	Pentacles		Business, money, possessions.
,,	Keys .	•	Strong forces beyond the Querent's control.
,,	Court Cards		Society, meetings of many persons.
"	Aces .	•	Strength generally. Aces are always strong cards.
4 Aces .			Great power and force.
3 Aces .			Riches, success.
4 Kings (Knig	ghts) .		Swiftness, rapidity.
3 " "	•	•	Unexpected meetings. Knights, in general, shew news.
4 Queens .			Authority, influence.
3 Queens .			Powerful friends.
4 Princes .	•		Meetings with the great.
3 Princes .		•	Rank and honour.
4 Princesses.		•	New ideas or plans.
3 Princesses.	•	•	Society of the young.
4 Tens .			Anxiety, responsibility.
3 Tens .	•	•	Buying and selling (commerce).
4 Nines .			Added responsibilities.
3 Nines .	•	•	Much correspondence.
4 Eights .	•	•	Much news.
3 Eights .	•	•	Much journeying.

4 Sevens . . . Disappointments.

3 Sevens . . . Treaties and compacts.

4 Sixes . . . Pleasure.

3 Sixes . . . Gain, success.

4 Fives . Order, regularity.

3 Fives . . . Quarrels, fights.

4 Fours . . Rest, peace.

3 Fours . . Industry.

4 Threes . . . Resolution, determination.

3 Threes . . . Deceit.

4 Twos . . . Conferences, conversations.

3 Twos . . . Reorganization, recommendation.

## OF THE DIGNITIES

A CARD is strong or weak, well dignified or ill dignified, according to the cards next to it on either side.

Cards of the same suit on either side strengthen it greatly, for good or evil according to their nature.

Cards of opposite natures on either side weaken it greatly, for either good or evil.

Swords are inimical to Pentacles.

Wands are inimical to Cups.

Swords are friendly with Cups and Wands.

Wands are friendly with Swords and Pentacles.

If a card fall between two others which are mutually contrary, it is not much affected by either.

#### A METHOD OF DIVINATION BY THE TAROT

[This method is that given to students of the grade Adept Adeptus Minor in the R. R. et A. C. But it has been revised and improved, while certain safeguards have been introduced in order to make its abuse impossible.—O.M.]

# 1. THE Significator.

Choose a card to represent the Querent, using your knowledge or judgment of his character rather than dwelling on his physical characteristics.

- 2. Take the cards in your left hand. In the right hand hold the wand over them, and say: I invoke thee, I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen.
- 3. Hand the cards to Querent, and bid him think of the question attentively, and cut.
  - 4. Take the cards as cut, and hold as for dealing.

# First Operation

This shows the situation of the Querent at the time when he consults you.

1. The pack being in front of you, cut, and place the top half to the left.

- 2. Cut each pack again to the left.
- 3. These four stacks represent I H V H, from right to left.
- 4. Find the Significator. If it be in the 'pack, the question refers to work, business, etc.; if in the pack, to love, marriage, or pleasure; if in the pack, to trouble, loss, scandal, quarrelling, etc.; if in the pack, to money, goods, and such purely material matters.
- 5. Tell the Querent what he has come for: if wrong, abandon the divination.
- 6. If right, spread out the pack containing the Significator, face upwards.

Count the cards from him, in the direction in which he faces.

The counting should include the card from which you count.

For Knights, Queens and Princes, count 4.

For Princesses, count 7.

For Aces, count 11.

For small cards, count according to the number.

For trumps, count 3 for the elemental trumps; 9 for the planetary trumps; 12 for the Zodiacal trumps.

Make a "story" of these cards. This story is that of the beginning of the affair.

- 7. Pair the cards on either side of the Significator, then those outside them, and so on. Make another "story," which should fill in the details omitted in the first.
- 8. If this story is not quite accurate, do not be discouraged. Perhaps the Querent himself does not know everything. But the main lines ought to be laid down firmly, with correctness, or the divination should be abandoned.

# Second Operation

# Development of the Question

- 1. Shuffle, invoke suitably, and let Querent cut as before.
- 2. Deal cards into twelve stacks, for the twelve astrological houses of heaven.
- 3. Make up your mind in which stack you ought to find the Significator, e.g. in the seventh house if the question concerns marriage, and so on.
- 4. Examine this chosen stack. If the Significator is not there, try some cognate house. On a second failure, abandon the divination.
  - 5. Read the stack, counting and pairing as before.

# Third Operation

# Further Development of the Question

- I. Shuffle, etc., as before.
- 2. Deal cards into twelve stacks for the twelve signs of the Zodiac.
  - 3. Divine the proper stack and proceed as before.

# Fourth Operation

Penultimate Aspects of the Question

- 1. Shuffle, etc., as before.
- 2. Find the Significator: set him upon the table; let the thirty-six cards following form a ring round him.

3. Count and pair as before.

[Note that the nature of each Decan is shewn by the small card attributed to it, and by the symbols given in Liber DCCLXXVII, cols. 149–151.]

# Fifth Operation

#### Final Result

- 1. Shuffle, etc., as before.
- 2. Deal into ten packs in the form of the Tree of Life.
- 3. Make up your mind where the Significator should be, as before; but failure does not here necessarily imply that the divination has gone astray.
  - 4. Count and pair as before.

[Note that one cannot tell at what part of the divination the present time occurs. Usually Op. 1 seems to indicate the past history of the question; but not always so. Experience will teach. Sometimes a new current of high help may show the moment of consultation.

I may add that in material matters this method is extremely valuable. I have been able to work out the most complex problems in minute detail. O. M.]

# ON—ON—"POET"

I to the open road,
You to the hunchbacked street—
Which of us two
Shall the earlier rue
That day we chanced to meet?

I with a heart that's sound,
You with sick fancies of pain—
Which of us two
Would the earlier rue
If we chanced to meet again?

I jingle homely lore,
While you rhyme is with kiss—
Which of us two
Will the earlier rue
The love of the *Hoylake Miss?* 

Not I the first to go,
Nor I the first to deceive—
Which of us two
Shall the the earliest rue
Our garden of make-believe?

0 2

You were a Chinese god, I an offering fair, As we entered the Garden of Allah, To sing our holy prayer.

Entered with hearts bowed low, Yet I heard a voice that cried: For he is the god of the Sacrifice, You are the crucified.

It was all make-believe,
A foolish game of play,
Our garden of Allah
A drawing-room,
Our Chinese god of clay.

Strings of bruises for pearls, Tears for forget-me-nots, And a deadly pain Of the sickening shame Watching the fading spots.

As quickly they faded,
The heart of me faded as well,
Until nothing is left
Of my garden,
But a soul sunk to hell.

#### ON—ON—"POET"

#### Hail!

Poet prend ton lute—Je disparaitre,
No more together we'll enter the
Enchanted garden of make-believe,
Nor my sad soul listen while thine deceive.
No more you'll be the God of Sacrifice,
Nor I the crucified.
Ah, Garden of Allah—how bitter sweet
Thy fruit. Why breakest thou the heart?
Why spoilest thou the soul with notes
From thy golden lute?
Lo! our garden a common room,
Our Chinese god burnt clay, and
The singing of verses a funeral hymn
That awakes with awakening day.

'Twas all such a meaningless play, Poet prend ton lute—Je disparaitre. Hail!

Poet, take my hand—we'll walk Still a little way.

I'll not desert thee at the close of day, I, too, must pray.

A beggar asking alms of passers-by, Does not refuse a drink to one who's dry That once by him did lie.

Poet, come close—before I leave for aye Take thou my hand, we'll walk still A little way.

One garment covered both to keep us warm,
What harmed the one, was 't not the other's harm?
Close clasped, one single form.
Was it not meant for aye?
Poet, take thou my hand—we'll still

MARY D'ESTE.

(MARY DEMPSEY-BLIDEN-STURGES-BEY.)

Walk a little way.

# ELDER EEL A SKETCH

BY

ALEISTER CROWLEY

#### PERSONS OF THE SKETCH

MR. MEEK, the Minister
MR. DOSE, the Doctor
MR. BONES, the Butcher
MR. BUN, the Baker
MR. CHIPS, the Carpenter
MR. TONGS, the Tinker
MR. GRAB, the Grocer
MR. AWL, the Cobbler
WOMEN, including JEANNIE MACKAY

ELDER EEL, the Exciseman and

LILITH

# Houses over closed shops A narrow street House over shop (closed) Cattle House over shop (closed) Footlights

[The houses should have 14 or 16 windows arranged in two stories. All windows have practicable shutters.]

# ELDER EEL

Scene: The Market-place of the Village of Houghmagandie.

[Enter L., Bones, Bun, Chips, Tongs, and Grab. All are dressed in the black shiny clothes conventional on Sundays in the provinces. They are followed by a number of women dressed with equal propriety, who enter the houses that surround the market-place, and disappear. One of them, Jeannie Mackay, walks apart, and as if ashamed of herself. The scene is one of characteristic Sabbath gloom. The men carry immense black Bibles. They walk very slowly and heavily.]

BONES. A stirring discourse.

CHIPS. Ay! the meenister was juist gran'.

TONGS. Losh! But that was guid about the destruction o' Sennacherib.

BUN. Ay!

GRAB. D'ye ken what he meant?

ALL. Ay! Ay! Ay!

GRAB. D'ye ken what he meant?

BONES. Ay! the meenister's verra clear.

GRAB. Na! Na! but d'ye ken he was drivin' the arrow of the Wurrd to oor ain hairts?

BONES. Ay! But what d'ye mean?

[Enter R., AWL. He is a tall, sprightly man in a decent suit of tweeds, and he is smoking a pipe. All turn from him as if he were a leper.]

AWL. A braw day the day!

GRAB. Is this a day to be ta'king o' days?

[All groan.

AWL. This is the Lord's Day, and a'm thankin' Him for his guid gift o' tobacco.

GRAB. Ye dirty little Atheist! D'ye no ken this is the Sawbath? Awa' wi' ye from the Lord's children!

BONES. An' dinna blaspheme!

GRAB. Beware, ye fausse loon! The judgment o' the Lord is nigh at han'.

CHIPS. The meenister preached o' the destruction o' Sennacherib.

AWL. An' wha's Sennacherib?

CHIPS. Juist sic anither as yoursel'. A fleetin', flytin', floutin', sweerin' deevil like yoursel'!

AWL. Ah, weel! puir bodies, ye don't know all! Guid job for you!

[He passes over, and goes out, L.

BUN. The sculduddery wastrel!

BONES. The blasphemin' loon!

CHIPS. The feckless child o' Satan!

TONGS. The rantin', roarin' lion!

GRAB. Ah! d'ye ken the noo wha the meenister meant by Sennacherib?

ALL. Ah!

GRAB. D'ye mind Sennacherib was King o' Babylon?

ALL. Ah!

#### ELDER EEL

GRAB. D'ye ken—ah! here comes Elder Eel, the guid man. He'll tell t' 'e. He's seen wi' his ain een!

[Enter L., ELDER EEL, very tall and thin and lantern-jawed, more solemn and portentous than the others.]

GRAB. The Blessing o' the Lord be on ye, Elder. Will ye tell the fowk o' the terrible scandal in Houghmagandie?

EEL. The han' o' the Lord is heavy upon us for oor sins.

ALL. Ay! Ay!

GRAB. We are but puir sinners.

EEL. Ay! we deserve it. But our punishment is greater than we can bear.

ALL. Woe unto us!

EEL. Wi' these een hae I seen it! Alack the day! My brethren, d'ye ken wha's ta'en the lodging ower Awl's shop?

BONES. When?

EEL. Last nicht. The very eve o' the Blessed Sabbath!

[All groan.

CHIPS. Wha' then?

EEL. The 'Hoor o' Babylon!

ALL. The 'Hoor o' Babylon!

EEL. A wanton, forward wench! A Babylonish Harlot! BONES. The Lord ha' mercy on us!

EEL. An actress body!

ALL. The Lord ha' mercy on us!

CHIPS. Fra' Glasgie, I doot?

EEL. Waur!

ALL. Waur?

EEL. Waur!

BUN. No' fra' Lunnon, Elder. It's main impawsible!

EEL. Waur!

BONES. It canna be! It canna be!

EEL. Waur. Far waur!

TONGS. Hoots! but we maun ha' fallen into terrible sin.

BONES. Fra' whaur? In the Lord's name, mon, tell. We're fair distrachit.

EEL. Fra' Pairisss!

GRAB. Fra' the Hame o' the De'il!

BONES. Fra' Hell! Fra' the Bottomless Pit!

CHIPS. The 'Hoor o' Babylon! The Scarlet Wumman that rideth on the Beast wi' Seven Heads!

TONGS. Fra' the very hairt o' a' sculduddery an' wickedness!

BUN. O Lord! ha' mercy upon us!

eel. Indeed, I ha' seen her at the window. Aboot nine o' th' clock last nicht when a' guid fowk suld be abed—and I mysel' was wa'king hame fra' the meenister's. And there she was at the window, wi' her lang hair down on her bare shou'ders.

ALL. A' weel! a' weel! 'Tis a wicked wurrld!

EEL. D'ye ken she leanit oot, the Jezebel, wi' her painted face, an'—an'—

ALL. Weel!

EEL. The audacious wench cried oot, "Gude-nicht, Chairlie!" an' blew me a kiss.

ALL. A' weel!

EEL. An' I cried oot i' the wurrds o' the gude buke: "An Jehu cried unto the eunuchs, Throw her dune"!

# ELDER EEL

BONES. An' was she rebukit?

EEL. Nay! she cried back on me: "There's no eunuchs here, Chairlie, nor none wanted. Throw it up!"

CHIPS. The brazen, forward, sculduddery wench! The flytin', sweerin' harlot o' Babylon!

EEL. An' then she picks up her fiddle that she's lured thousands o' men to their doom wi', and she plays, "We are na fou, we're no that fou."

ALL. Shame on her!

GRAB. Hark! wha's that?

[The tuning of a violin is heard, off.

EEL. There she is! There's the 'Hoor o' Babylon!

[LILITH, off, plays a lively though classical piece of music.

EEL. To your tents, O Israel! To your hames, men o' Houghmagandie! On to the marrow-bones o' your knees, and pray that the curse may be removed from us!

ALL. Amen!

EEL. As for me, I'll wrastle wi' this deevil, and maybe have strength given me to owercome it. Here comes the meenister; I'll hae twa wurrds wi' him on the matter!

ALL. Guid guide ye and preserve ye!

[All go off R., in consternation.

EEL. An' noo to wrastle wi' the demon!

[Enter L., MEEK and DOSE. DOSE is an educated man, well dressed.]

EEL. Gude-mornin', meenister! Gude-mornin', doctor!

MEEK [Very humble and quiet]. Gude-mornin', Elder!

DOSE. Morning, Elder!

EEL. I wad hae twa wurrds wi' ye, meenister!

MEEK. Ay! Ay! What is it, noo?

EEL. Meenister, it's verra terrible, what I wad say to ye. The 'Hoor o' Babylon's amang us.

[The doctor laughs.

DOSE. At it again, Eel? Ha! Ha! Ha!

EEL. Ay, sir, d'ye ken this is a muckle serious affair! There's a French actress body in the village! In the Village o' Houghmagandie!

DOSE. Ha! Ha! Ha! I was just going to tell you about it, Meek. It's a dear little Russian girl, a friend of my wife's. She's had a tremendous season in Paris—they went mad over her—so we suggested her coming up here for a rest. She wouldn't stay with us—poor child, she has to practise eight hours a day!—so we got her the room over Awl's, and she comes to the Surgery for meals. My wife's bringing her up to the Manse to call on Monday.

MEEK. Oh! Oh! There, Elder, you see it's all right. EEL [aghast]. A' richt!!! — a' — richt!!!

[MEEK and DOSE nod and pass on, laughing.

EEL. He's fair witched. He's the prey o' Satan! The meenister was laughing on the Sawbath! Oh, Lord! Lord! An' I'm left by my lanes to wrastle wi' the de'il i' petticoats! Witchcraft! fair witchcraft! An' sorcery! Whaur's ony help but in the A'mighty? [He takes out a flat whisky flask and swallows a big dram.] Whaur, I say, is ony help but in the A'mighty?

[Re-enter AWL, L., still smoking.

AWL. Hullo, Elder, an' what's the matter noo? Hae ye discovered the sin of Achan again?

EEL. Ah, well! Alack the day! . . . Hae ye come to torrment me, ye dirty little Atheist?

### ELDER EEL

AWL. Three lies in three words, Elder. Ye'll win the Bishop's Kettle this year, for sure! But what is it? Hae the Glasgie fowk got wind o' your little affair wi' Bungs? What d'ye mak' a year oot o' that?

EEL. Ye wicked deevil!

AWL. I dinna care. It's your affair to take the King's siller, and the whisky man's gowd! But I'm wondering hoo it gangs wi' sae muckle relegion!

EEL. Hoo dare ye?

AWL. Or have they found your ain private still o'er the brae? An exciseman wi' a still o' his ain! ha! ha!

EEL. Ye fausse fiend! Hae ye gi'en me awa'?

AWL. Na! I'm no sae releegious as ye are. But I doot it's fowk ken o' your dealin's wi' Jeannie Mackay!

EEL. Hoo did ye ken that?

AWL. Why, the lass is in trouble; and you best ken wha's the fault is.

EEL. Ay! And didna I gie her fower shilling an' saxpence to get tae Glasgie an' hide her shame? An' didna I rebuke her for the sin o't by the reever bank, so that she might hae found grace to droon hersel'?

AWL. Ay! ye're a mean, sneakin', coordly, murderous dog! That I didna ken, an' I thank ye for tellin' me. I'm for ben.

[He spits ostentatiously on the ground and goes off R. But remains visible to audience as one watching the scene. He whistles softly and beckons, off.]

EEL. Bad! Bad! I maun be fey to hae tellt him that. But I'll see Jeannie, and gie her twa pund sterling—na! one pund fifteen shillin'—na! one pund ten shillin'—an' get her VIII

tae Glasgie—wi' the promise o' mair! Ay! yon's the teecket—wi' the promise o' mair! An' I'll chase the Babylonish Harlot fra' Houghmagandie, so that if the wurst comes tae the wurst, fowk winna gie ony creedit tae the lass. An' noo, then, wi' my conscience clearit, I'll confront the lioness i' her den.

[He turns to go off R., and is startled to find LILITH entering R. She wears a thin summer dress very beautifully made, and on her head is a coquettish hat with a suggestion of horns. On seeing him she laughs. His gloom deepens. She goes up and curtseys to him, then puts up her fiddle and plays the "Old Hundredth," or other Scottish hymn tune.]

EEL. Weel, wad ye aye play holy tunes, I wadna say! [She plays a religious classical piece.

EEL. That savours o' Popery, I doot! But i' the main ye mean weel!

[She plays "Auld Lang Syne," and other Scottish ballads, arranged so as to lead from grave to gay. He is by this time enthralled by the music, and begins to show animation, following the beats with his hands. Even his feet begin to be uneasy.

EEL. Weel! weel! wha wad hae thocht it? There's no sic hairm after a', maybe.

[She sees him her prey, and plays a mad Hungarian dance. He is compelled to pick up the step, and she leads him, dancing, three or four times round the stage and off, L. AWL comes out to centre of stage. LILITH, off, changes to "The De'il's awa' wi' th' Exciseman."]

### ELDER EEL

AWL. sings:

The de'il cam' fiddling through our toun, An's danced awa' wi' th' Exciseman; And ilka wife cries:

[the windows of every house burst open, and women appear, joining in the song.]

Auld Mahoun!

I wish ye joy o' your prize, mon! The de'il's awa', the de'il's awa', The de'il's awa' wi' th' Exciseman. He's danced awa', he's danced awa' He's danced awa' wi' th' Exciseman!

[Repeat chorus while the villagers flock back to the stage. The women are now dressed in the gayest peasant costumes. LILITH, off, resumes the dance tune and leads on EEL, who by this time is dancing with absolute abandon. All make way for him and stand back, laughing. The music stops. EEL, suddenly brought to himself, stares and gasps. He would go off, but AWL stops him.]

AWL. Na, Elder, ye've made this toon a hell lang eneugh! Tae the fountain, lads!

[They catch him, and duck him half a dozen times. [Enter MEEK.

MEEK [throws up his arms]. An' what, i' the Lord's name, is come to Houghmagandie?

AWL. It's a' richt, meenister. But I'm the Law an' the Prophets the day!

[ELDER EEL comes dripping from the fountain.

AWL. Prisoner at the bar, are ye guilty or not guilty? Guilty! Whaur's Jeannie Mackay? Dinna fear, lass. Will ye wed this mon here?

JEANNIE. Ay, sir [she is in tears]. It's his bairn, Gude kens.

AWL. Now, meenister, this is whaur ye're wanted. D'ye consent, Elder? Ye've been a hairtless auld scoundrel, but ye can e'en dae the richt thing by the lass noo.

EEL. Ay! I repent sincerely.

AWL. None o' that! Say ye're sorry, like a mon!

EEL. I'm sorry, Jeannie. An' I'll be a gude mon tae ye, lass.

AWL. That's better. Now, meenister, the Blessing.

MEEK. In the name o' God, I declare ye lawful man an' wife. [He joins their hands and blesses them.]

AWL. An' no more private still, Elder, an' no more bribes fra distillers!

EEL. Ay! I mean it.

AWL. Guid. Now, lass, run off wi' him, lest he fa' into the snare o' the 'Hoor o' Babylon again; an' this time for his soul's ill!

[All laugh. EEL goes off with JEANNIE.

AWL. Noo, lads an' lasses a'! Prayer i' th' morning, an' thanksgivin' in th' afternoon.

[LILITH plays.

[sings] We'll mak' our maut, we'll brew oor drink We'll dance an' sing an' rejoice, mon,

An' mony braw thanks tae the mickle black de'il

[Bowing to LILITH]

That's danced awa' wi' th' Exciseman!

## ELDER EEL

There's threesome reels, there's foursome reels,

There's hornpipes an' strathspeys, mon!

But the ae best dance e'er came tae oor land

Was—the de'il's awa' wi' th' Exciseman!

[Chorus as before. All dance merrily, and at last even the minister is carried off by a big flamboyant girl into the centre of the crowd.]

CURTAIN.

# THE SPADGER

By JOHN MASEFIELD, JUNIOR

(No relation to the immortal poet of that name)

DEDICATED GRATEFULLY TO MR. AUSTIN HARRISON

There was a spadger

Went up a spout;

There came a thunderstorm,

And washed the out.

The little spadger

Sat on the grass,

And told the thunderstorm

To its

And when the storm was done,

And all the rain,

The little spadger

Went up again.

There came a spadger hawk

And spied the snuggery,

And with his claws he tore

That to

There came a thunderbolt

From the hand of God;

It hit that spadger hawk

And killed the

There is a moral

To this moral story—

If you goes up the spout

You goes to glory.

[David Hamish Jenkins, a native of Merthyr Tydfil, originally studied painting, and produced several excellent pictures. At the age of twenty-one he took up the study of the classics, and occupied the position of classical master at several public schools. Whilst in London he met Aleister Crowley, whose poetical works had a great charm for him. Jenkins was a prolific writer, but unfortunately, little of his work was published before his death at the early age of thirty-three. He died in March 1911, mourned by a large circle of friends. E. W.]

# TO PERSIS

Ι

Child—forgive me if I call thee child—
The weight of my mortality in years,
I reckon not, but tribulations wild,
With stormy battle, stress of life and fears.
I see thee once again athwart the mist
Of Time, and past the wane of many moons
Not changed, with still a change—the same, I wist,
Yet not—as purest daylight's change from noon.

II

I then beheld thee with thy tresses rolled In darkling curls and masses long adown: A child thou wert, in maiden's youthful mould, With childhood's pensive magic round thee thrown.

To see thee changed, ah! 'tis a sign of Time's Unending, ceaseless march. You come again With those thick dusky masses coiled betimes And coifed around thy head in plait and chain.

Ш

'Tis but a trifling change—a petty pace,
But fraught with all the force of Yet To Be:
For to mine eyes thy simple act of grace
Is one step onward, whither no one can see—
A little further to the Great Unknown
By ways where Life's Periodics plants her rood
The Living Progress landmarks all alone,
Soon passed:—thou reachest on to Womanhood!

IV

Fair—God grant that it be fair—thy world!
With influence of Goodness shed around.
Far from thee may the tongue of Spite uncurl
With venom'd spleen, and vicious raucous sound!
Have mercy, God! I am not proud, not proud!
But all my pent-up wrath I pour on Spite.
It is enough! forgive these murmurings loud
Against the Powers and Majesties of Night.

# L'ENVOI

Good child, you will again depart—Fates weave their spell, All hail! God-speed! May God be with you! and—Farewell!

D. Hamish Jenkins.

# WAITE'S WET

OR

# THE BACKSLIDER'S RETURN

"All things come to him who Waites."

"I waited patiently on the Lord; and He inclined unto me, and heard my cry."

It was a brilliant May afternoon when the Prodigal returned. At the offices of the Equinox the usual constellation was assembled. Crowley lay lost in meditation upon the 1500-guinea Persian rug, which he had received from the executors of the late John Brown; Neuburg, covered from head to foot with yellow paint and his own post-prandial poetry, was yelling with laughter over a telegram which informed him that his favourite uncle had been disembowelled by a mad bull; Wieland, his head among the fire-irons, his soul among the stars, was trying to remember two important engagements which he had written down in his note-book five minutes earlier; Ethel Archer, talked to by Meredith Starr, but not listening to him, sat pale and classical on the edge of a table in default of a promontory, saying softly: "Bysses— —aster—kisses—caster—blisses—faster—this is—master misses — disaster — Pisces — poetaster — Cambyses — chaster; Madame Strindberg, still smarting under the description of herself as "relict or derelict" of somebody, having

telegraphed to the Bank to stop any cheques she might draw in the next twelve months, was committing suicide with the murmured apology: "After all, this isn't an hotel"; while "Boy Billy," tastefully costumed for walking in Bond Street as an Egyptian saïs, was romping with her third best pal in spite of the broken heart which she had left beneath the boots of Mr. Hener Skene; Mr. Austin Harrison, who had dropped in for a quiet afternoon, was quite failing to grasp the situation created by the Editor herself, who, shaking in every chin, declared rather more than less than aloud that, waiters or no waiters, she meant to marry him, and the gentleman down-stairs could go—my grandmother's hat!—and——

She was interrupted by the arrival of a telegraph boy, who delivered a bulky envelope containing the following message—

- "Notwithstanding categorical imputations sacramentally integrated similitudes undedicated warrants antecedent Paulopetrine typology casually unworthy hypostaticism predecessorial superincession archidiaconal arch-amphibians osify elpidize redintegration status lymphaticus."
- "A cipher telegram! How romantic!" cried the Editor, releasing Austin Harrison for the fraction of a second.
- "Oh no," said Crowley, "it's quite plain English; it's from Arthur Edward Waite. He repents; he comes back to the fold. He begs forgiveness. Osify means 'dare'; elpidize, 'hope'; redintegration, 'restoration'; status, 'status.'"

<sup>&</sup>quot;But he says 'status lymphaticus."

### WAITE'S WET

"It's a disease; he read about it in the *Daily Mail* on the Underground between Aldgate and Blackfriars; but it sounds better than plain 'status'; so he damned the extra ha'penny, and put it. To my mind it's the shortest and plainest thing he's ever written. And I forgive him all."

The company, overborne by authority, acquiesced. Only Neuburg, always a pessimist, doubted. "It's unsigned!" he groaned, his lips, blood-stained bolsters dipped in ink, writhing like half-boiled lobsters.

The Editor, with one shriek, one sob, and one sigh, thinking of the veil of the temple, tore a napkin in default of anything else to tear, and cried: "It is finished! Votes for Women!" Neuburg, his nose working feverishly, burst into hyena-howls. The Master arose; calling for hot water and sulphuric acid, he comparatively cleaned the victim's left ear, and bit another piece off. Calm was restored.<sup>1</sup>

Remembering Mr. Waite's statement in Who's Who that he "holds nearly all degrees of Masonry known in England, and some which are here unknown," Crowley dictated the following telegram—

"Waite, Esquire, Etcetera, Sidmouth Lodge, South Ealing.

"Yes.

"ALEISTER CROWLEY.

"Apprentice, Companion, Master, Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Valiant

<sup>&</sup>lt;sup>1</sup> In the event, Neuburg proved to have been justified in his scepticism. The telegram was not from Waite; it was a practical joke of Dr. Wynn Westcott's, possibly. But I can no more rewrite this article than Crowley can replace Neuburg's ear.—A. Q., JR.

Master, Elect of Nine, Elect of the Unknown, Elect of Fifteen, Perfect Elect, Illustrious, and in Scotland of the Holy Trinity, Companion, Master, Panissière, Master of the Triangle, of J. J. J., of the Sacred Vault, and of St. Andrew: Little Architect, Grand Architect, and Architect in Light and Perfection; Apprentice, Companion, and Master Perfect Architect, Perfect Architect, and in Scotland Sublime, and Sublime of Heredom; Royal Arch, Grand Axe, Sublime Knight of Choice, Knight of the Sublime Choice, Prussian Knight, Knight of the Temple, Knight of the Eagle, Knight of the Black Eagle, Knight of the Red Eagle, Knight of the White East, Knight of the East, Commander of the East, Grand Commander of the East, Sovereign Commander of the Temple, and Prince of Jerusalem: Sovereign Prince Rose Croix of Kilwinning and of Heredom, Knight of the West, Sublime Philosopher, Discreet of Chaos, Sage of Chaos, Knight of the Sun, Supreme Commander of the Stars, Sublime Philosopher Knight Noachite, of all four grades of the Key of Masonry, True Mason Adept, Sovereign Elect, Sovereign of Sovereigns, Grand Master of the Symbolic Lodges, Very High and Very Powerful, Knight of Palestine, Knight of the White Eagle, Grand Elected Knight Kadosch Sovereign Inspector, and Grand Inquisitor Commander, Beneficent Knight, Knight of the Rainbow, Knight of Banuka, Very Wise Israelite Prince, Sovereign Prince Talmudim, Sovereign Prince Zadkim, Grand-Haram, Grand Prince Haram, Sovereign Prince Hasid, Sovereign Grand Prince Hasid, and Grand Inspector Intendant Regulator of the Order: Sovereign Prince of the 78th, 79th, 80th and 81st degrees; Sovereign Prince of the 82nd, 83rd, 84th, 236

### WAITE'S WET

85th and 86th degrees; Sovereign Grand Prince of the 87th degree, Grand Master Constituent of the Order for the First Series, Sovereign Grand Prince of the 88th degree, Grand Master Constituent of the Order for the Second Series. Sovereign Grand Prince of the 89th degree, Grand Master Constituent of the Order for the Third Series, and of the NINETIETH AND LAST DEGREE SUPREME GRAND CONSERVATOR AND ABSOLUTE GRAND SOVEREIGN AND PATRIARCH OF THE ANCIENT ORIENTAL RITE OF MIZRAIM: Pastophoris, Neocoris, and Melanophoris; Christophoris, Perfect Master Balahate, Sublime Master Just and Perfect, Sublime Epopt, and Knight of the Iris; Sublime Minerval, Knight of the Golden Fleece, Grand Elect Mysophilote, Knight of the Triangle, Knight of the Sacred Arch, Knight of the Secret Vault, Knight of the Sword, Knight of Jerusalem, Knight of the East and Knight of the Rose Croix: Knight of the Red Eagle, Knight of the Temple, Sublime Aletophilote, Knight of Libanus, Knight of Heredom, Knight of the Tabernacle, Knight of the Serpent, Knight Sage of Truth, Knight Hermetic Philosopher, Knight of the Key, Knight of the White Eagle, KNIGHT KADOSCH, Knight of the Black Eagle, KNIGHT OF THE ROYAL MYSTERY, and KNIGHT GRAND INSPECTOR; Knight of Scandinavia, Sublime Commander of the Temple, Sublime Negotiate, Knight of Shota, Sublime Elect of Truth, Grand Elect of the Æons, Sage Savaist, Knight of the Arch of Seven Columns, Prince of Light, Sublime Hermetic Sage, Prince of the Zodiac, Sublime Sage of the Mysteries, Sublime Pastor of the Huts, Knight of the Seven Stars, Sublime Guardian of the

Sacred Mount, and Sublime Sage of the Pyramids; Sublime Philosopher of Samothrace, Sublime Titan of the Caucasus, Sage of the Labyrinth, Knight of the Phænix, Sublime Scald, Sublime Orphic Doctor, Pontiff of Cadmia, Sublime Magus, Prince Brahmin, Grand Pontiff of Ogygia, Sublime Guardian of the Three Fires, Sublime Unknown Philosopher, Sublime Sage of Eleusis, Sublime Kawi, Sage of Mythras, Grand Installator Guardian of the Sanctuary, Grand Consecrator Architect of the Mystic City, Grand Eulogist Guardian of the Ineffable Name, Patriarch of Truth, Knight of the Golden Branch of Eleusis, Patriarch of the Planispheres, Patriarch of the Sacred Vedas, Supreme Master of Wisdom, Doctor of the Sacred Fire, Sublime Master of the Sloka, and Knight of the Lybic Chain: Patriarch of Isis, Sublime Knight Theosopher, Grand Pontiff of the Thebaid, Knight of the Redoubtable Sada, Sublime Elect of the Sanctuary of Mazias, Patriarch of Memphis, Grand Elect of the Temple of Midgard, Sublime Knight of the Valley of Oddy, Doctor of the Izeds, Sublime Knight of Kneph, Sublime Philosopher of the Valley of Kabal, Sublime Prince of Masonry, Grand Elect of the Sacred Curtain, Prince Pontiff of the Mystic City, Sovereign Master of Masonry, and Perfect Pontiff Sublime Master of the Great Work: Grand Defender of the Order, Sublime Catechist, Adept of Sirius, Adept of Babylon, Companion Banuke, Companion Zerdust, Companion of the Luminous Ring, Sage of Elea, Sage of Delphi, Sublime Sage of Symbols Intendant of Hieroglyphics, Sublime Sage of Wisdom, Sublime Sage of the Mysteries, Sublime Sage of the Sphinx, Priest of On, Grand Inspector Regulator General of the Order, Prince and Pontiff of Memphis, Grand Administrator of the Order, 238

### WAITE'S WET

PATRIARCH GRAND CONSERVATOR OF THE ORDER, and a MEMBER OF THE SOVEREIGN SANCTUARY of the ANCIENT ORIENTAL RITE OF MEMPHIS: Apprentice, Companion, and Master; Discreet Master, Perfect Master, Intimate Secretary, Provost and Judge, and Intendant of the Buildings; Elect of Nine, Elect of Fifteen and Sublime Knight Elect; Grand Master Architect, Ancient Master of the Royal Arch, and Grand Elect Perfect and Sublime Mason; Knight of the Sword, Prince of Jerusalem, Knight of the East and West, and Knight of the Rose Croix of Heredom; Grand Pontiff, Master ad Vitam, Knight, Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy and Grand Commander of the Temple of Jerusalem; Knight of the Sun, Prince Adept, Grand Sublime Knight of St. Andrew of Scotland, GRAND ELECTED KNIGHT KADOSCH, Grand Inquisitor Commander, Sublime Prince of the Royal Secret, and SOVER-EIGN GRAND INSPECTOR GENERAL OF THIRTY-THIRD AND LAST DEGREE OF THE ACCEPTED SCOTTISH AND ANCIENT RITE: etc., etc.,

"Send this," quoth he, "to the Flapper-haunted fields where Prehistoric Peeps are frowned upon!"

To describe the scenes that followed would have beggared the fertile or perhaps fertilized pen of the Editor of the

Looking-Glass; but he was in any case not there, being busy in working out by applied mathematics the problem as to which public man was worthiest of a biography in his columns next week.

The words "blasphemous orgie" altogether fail to give any idea of what occurred.

"Twenty-eight naked demi-mondaines now brimmed the buckets with satyrion," hardly describes it.

"These loathsome and abominable creatures next abandoned themselves to frenzied scenes unparalleled in Degenerate Rome," conveys an altogether false impression.

Only my own pen can describe it accurately; and I suppose the printer will refuse to set it up, and very likely telephone the Public Prosecutor. However, I shall try and sneak it through in Ciceronian Latin.

Crowleius dixit: Quid circa—(what on earth's the Latin for "tea"?)?

Omnes biberunt.

(There must be some concealed horror in these words. It *apparently* means "Crowley said—what about tea? They all drank." With this reservation we prepare to fly to Ostend, but print it. Printer.)

The good news ran through London like wildfire, doing every hundred yards in even time.

Ralph Shirley, stirring uneasily in his office chair, stroked his pet rhinoceros, and murmured "Piles o' money"; Leopold Rothschild asked if the zebra could indeed change his stripes; and although ninety and nine just persons that needed no repentance had that very minute been presented to the angels in heaven, the subject was completely forgotten in the exuberance of the higher joy.

### WAITE'S WET

Waite's photograph, frock-coat and all, was carried in its red plush frame shoulder high by Mr. Battiscombe Gunn; Kennedy took a tailor's bill from his bosom, and dropped a silent tear upon it, murmuring "His letter!" The Editor, bustling Austin Harrison aside, took a bottle of champagne and a taxi to South Ealing, ignorant or careless of the reception that she might expect from that mother of "one d," née "Ada Lakeman, of Devonshire family and Greek extraction," with the words "Sidmouth Lodge—lickitysplit—my grandmother's hat!" while the stock of all those "public companies," of which Mr. Waite is "in business secretary and director," soared beyond the clouds, and had subsequently to be watered with tears.

Brooklyn, N.Y., where he was born, organized a procession which, instead of taking so many hours to pass a given point, decided, in flattering imitation of its greatest son, to take several weeks to come to it. The "old family of Lovell," which boasts itself to be his ancestor through his mother, saw the culmination of its own fortunes in this great fortune of its fortune-telling scion, and gave itself the Glad Eye; the "earliest settlers in Connecticut," who were responsible for his father, wriggled with pleasure in their graves, like tickled children: the "orders and fraternities which are concealed within Masonry or have arisen out of it," with which he "is connected in particular," tyled themselves and gave themselves over to unbridled joy: the "Hermetic Text Society" recently established by him "for the production by experts of rare old books and MSS. belonging to the literatures of Christian Mysticism, Rosicrucianism, Kabalism, and Alchemy" (more commercial candour!) tried in its joy to sell the MS. of VIII 24 I Q

the Book of Deuteronomy at Sothebys': the very timbers of the ship in which he was "brought in infancy" to England shivered with ecstasy; the girls at the London Wall Exchange unanimously resolved never again to ring up 3469, however often and however angrily asked for, that the Restored-to-Favour might remain in the Adytum of God-nourished Silence for ever.

Neuburg himself wrote the following sonnet—

"They also serve who only stand, and—Waite, Sweeter than sugar and as soft as silk, You could not stand, you would not serve! What fate Threatened the hope of Horlick's Malted Milk? Graver than Gladstone, decenter than Dilke, You, called to be the Peter of the State, Tried in your agony to do a bilk:—Though you could handle rod, and master bait.

"Now all is changed. Offended Crowley cries Upon your shoulder. All's red nose, wet eyes. You shall be Mary now as well as Martha! The mystic quest is yours as well as mine, Dilucid: sacramentally, in fine, Victoria loved Albert: I love Arthur."

I shall now draw the Veil of Sanctimoniosity upon this touching scene.

A. QUILLER, JR.

# MY CRAPULOUS CONTEMPORARIES NO. VI AN OBITUARY

Q 2 243

# AN OBITUARY

PHILOSOPHERS have always erred by generalizing from too few facts. Into this trap fell even the author of the injunction, "De mortuis nil nisi bonum," though one may concede that it was excusable, even creditable, in him to have been unable to foresee my Uncle.

Born, as will presently become clear, in the earliest years of the reign of Queen Victoria, his genius quickly developed. He had that simplicity of vision, that flashing insight, which stamps the highest types of intelligence. When only six years old, while meditating on the increasing difficulty of earning an honest living, and the increasing risk of earning a dishonest one, he saw a fond mother give her little boy a penny to buy sweets. In a single second his mind was made up; his career was determined. How, thrilled the Master-Thought—how can I get that penny?

A rapid calculation assured him of the soundness of his instinct. Probably at least a hundred thousand mothers—of the world's six hundred million—give a penny to some child every day.

A hundred thousand pence a day is over a hundred and fifty thousand pounds a year; if he could only get ten per cent. of that, he wouldn't be doing so badly.

That night, as he said his prayers at his mother's knee, she was surprised and pleased to hear a new petition: "And oh! dear Jesus, do let me do ever such a great work for other little children! Bring them all in! Don't let me miss one out."

Hot stuff for six, I don't think.

It was evident, to his astuteness and business capacity, that this work demanded the most complete organization. He therefore obtained a post under Government, so that, while touching a good salary, his whole time was free to devote to his great scheme. "Punctuality," he often said to me, "is the thief of time; procrastination is the soul of business," and would justify his paradox by pointing out that if you only left letters unanswered long enough, the need to answer them disappeared.

His system, in fact, became extremely popular; even Charles Dickens playfully animadverts upon it in one of his novels.

A secretary being necessary to him, he pressed his sister A—— into the service, thereby saving her from such terrible temptations as love, marriage, or even occasional relaxation, which is known to be the devil's subtlest engine, and saving himself from the expense of hiring a drudge.

He applied the same fine intelligence to all the problems of life. Onanism, he argued, is demonstrably safe and economical; further, it is secret, and can be passed off as chastity; hence credit with the pious. Again, "I am out to get the money that parents give their children; I am the Sole Inventor of the 'Kinchin-lay'; and I am certainly not going to queer my own pitch by getting children. I might have to give them pennies now and then myself." Onanism consequently became the rule of his life; and it is only fair to say that I believe the 246

### AN OBITUARY

persistent rumours (especially in latter years) of his assaults on young children to be entirely without foundation. At least it is certain that nothing was ever brought home to him. While he was still a young man he definitely founded an organization on the lines of the well-known and justly admired Children's Scripture Union. He issued a card, price one penny, with the days of the year, and a "portion of Scripture" indicated for reading on this day. As the card could be prepared in half an hour by any one, and printed at about fourpence halfpenny a hundred, there was a small but sufficient margin of profit—or would have been but for the expense of getting the scheme under way.

My uncle's genius never hesitated. "Of all the puppies on earth, the 'pi' set at Cambridge are the most priggish," he exclaimed enthusiastically.

So he got hold of a few, and called them Evangelists. They were to go down (of course, at their own expense) to the seaside—where the children with the pennies were, not to the slums, where there were plenty of children but no pennies—and hold "services," the object of all which was to sell these cards, and force the unhappy infant who was really interested in Judges to switch off to Leviticus. Christian parents were, however, quick to see that my uncle's genius had forged a new tyranny, and his scheme had the heartiest of receptions. The Children's Special Service Mission had met with unqualified success; his own might easily match it, so he surmised—as the event proved, justly. Children were obliged to throw down spade and bucket, and gather round the unwashed feet and swelled head of the "university man"—usually non-collegiate!—who found himself free to splutter

as he would, without the wholesome fear of ragging which restrained him during term.

My uncle was now in a position to develop his scheme fully, and the ring of philanthropic blackmailers and blackguards who run religious charities were compelled to admit him to a share of the spoils. He founded a Magazine, with some external and internal resemblance to that excellent paper, Our Own Magazine, which, with consummate impudence, he declared to contain nothing but true stories. These stories are usually about the good little girl who "converts" the horrid, swearing bargee, and the good little boy who brings his "thoughtless" mother to Jesus. This, being a monthly, brought in another twelve pennies annually from every victim. He also published leaflets which he could sell by the hundred to the kind of idiot that likes to give such things to strangers who have never done it any harm. He had all these things translated into dozens of languages, and the rill of pennies swelled to a mighty river.

By this time his sister A—— was worn out, and died. For a month he had to pay a typist; but she little knew my uncle if she thought she had a permanent job. He rushed off to some ghastly Welsh "resort," to be acclaimed as the Founder of the Faith by the flourishing branch of the "Mission" which he had established there, and, selecting a female with the features and character of an anæmic cow, married her and her money, sacked the typist, and settled down as the principal ornament of London's most suburban "subbub."

I suppose none even of his accomplices will regret his death; to the lachrymal glands of a crocodile he added the bowels of compassion of a cast-iron rhinoceros; with the 248

### AN OBITUARY

meanness and cruelty of a eunuch he combined the calculating avarice of a Scotch Jew, without the whisky of the one or the sympathetic imagination of the other. Perfidious and hypocritical as the Jesuit of Protestant fable, he was unctuous as Uriah Heep, and for the rest possessed the vices of Joseph Surface and Tartufe; yet, being without the human weaknesses which makes them possible, he was a more virtuous, and therefore a more odious, villain.

In feature resembling a shaven ape, in figure a dislocated Dachshund, his personal appearance was at the first glance unattractive. But the clothes made by a City tailor lent such general harmony to the whole as to reconcile the observer to the phenomenon observed.

Of unrivalled cunning, his address was plausible; he concealed his genius under a mask of matchless mediocrity, and his intellectual force under the cloak of piety. In religion he was an Evangelical, that type of Nonconformist who remains in the Church in the hope of capturing its organization and its revenues.

An associate of such creatures of an inscrutable Providence as Coote and Torrey, he surpassed the one in sanctimoniousness, the other in bigotry, though he always thought blackmail too risky, and slander a tactical error.

Without heart or conscience, either in his family relations or his public functions, he goes to a grave covered by the flowers of those who think it politic to pretend to honour him; and it is his tragedy that of all the obituaries penned by servile or venal dupes or accomplices of his misdeeds, none will survive the century. This article remains his sole enduring monument.

A. QUILLER, JR.

# THE NEW EVELYN HOPE

I

BEAUTIFUL Evelyn Hope is dead!

Sit and watch by her side an hour.

This is her bookshelf by her bed;

Nietzsche, Weininger, Schopenhauer.

Small wonder then that her soul should pass!

Much remains to be changed, I think:

She died of the swollen head, alas!

That maidens catch from Maeterlinck.

### Π

Sixteen years old when she died!

A Vestal, tending Minerva's flame;
It was not her time to read; beside,
Her life had hardly a hope or aim,
Nor duties enough, nor little cares;
She was never quiet; her mind was astir,
To Henrik Ibsen she said her prayers,
And she worshipped Edward Carpenter.

### III

Is it too late then, Evelyn Hope?

We know that your soul was pure and true
From Alan Leo's Test Horoscope,

And Cheiro's words confirmed it too—
And just because I was thrice as old,

And because you thought me cynical, I'd
No place in the Higher Life, I was told;

I was Agnostic, naught beside.

### THE NEW EVELYN HOPE

### IV

No, indeed! For God above
Is great to grant, is mighty to make,
But how about Tolstoy's "Thoughts on Love"?
And Havelock Ellis for culture's sake?
Delayed we may be for more lives yet,
Through worlds I shall traverse not a few;
E'en H. P. Blavatsky I shall forget
Ere again I read Annie Besant with you.

### V

But the time will come, at last it will,
When, Evelyn Hope, what's meant I shall say
By the novels of Evelyn Underhill,
And Tchekhof's and Wedekind's dramas gray.
Why you loved Bergson I shall divine;
The Lords of Karma may then have said
Why you never dipped into books of mine,
But read G. K. Chesterton's works instead.

### VI

I have read, I shall say, so much since then;
Have ransacked Mudie's so many times;
Gained me the gains of various men,
From Machen's miasma to Lupin's crimes;
Yet one thing in my own Test Horoscope
Either I missed, or itself missed me:
I was not warned, Oh, Evelyn Hope,
'Gainst lending the dramas of Strindberg to thee.

# VII

I loved you, Evelyn, all the while!

My heart was full as it could hold
Of Ella Wheeler Wilcox' style—

Think what it cost me, I that was old.
So hush! I give you this leaf to keep—
See! I shut it inside the sweet cold hand;
'Tis a tract on The Simple Life and Sleep;
You will wake, and remember, and understand.

VICTOR B. NEUBURG.

# SEPHER SEPHIROTH

SVB FIGVRÂ

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(ὁ ἀριθμός)

A∴ A∴

Publication in Class B
Imprimatur:

N. Fra. A.:. A.:.

### **PREFACE**

AN any good thing come out of Palestine? is the broader anti-Semitic retort to the sneer cast by the Jews themselves against the harmless and natural Nazarene; one more example of the poetic justice of History. And no doubt such opponents of the modern Jew will acclaim this volume as an admirable disproof of that thesis which it purports to uphold.

The dissimilarities, amounting in some cases to sheer contradiction, which mark many numbers, will appear proof positive that there is nothing in the numerical Qabalah, especially as we may presume that by filling up this dictionary from the ordinary Hebrew Lexicon one would arrive at a mere hotch-pot.

Apart from this, there is a deeper-lying objection to the Qabalah; viz., that the theory is an example of the fallacy Post hoc propter hoc.

Are we to believe, asks the sceptic, that a number of learned men deliberately sat down and chose words for the sake of their numerical value? Language is a living thing, with many sources and diverse; can it be moulded in any such arbitrary fashion?

The only reply seems to be a mere assertion that to some extent it certainly is so. Examples of a word being spelt deliberately wrong do occur; and such a jugglery as the changing of the names Abram and Sarai to Abraham and Sarah can hardly be purposeless. Once admit the end of such a wedge, and it is difficult to say whether it may not be driven home so far as to split asunder the Tree of Knowledge, if not the Tree of Life.

Another line of argument is the historical. We do not here refer to the alleged forgery of the Qabalah by Rabbi Moses ben Leon—was it not?—but to the general position of the ethnologist that the Jews were an entirely barbarous race, incapable of any spiritual pursuit. That they were polytheists is clear from the very first verse of Genesis; that Adonai Melekh is identical with "Moloch" is known to every Hebraist. The "Old Testament" is mainly the history of the struggle of the phallic Jehovah against the rest of the Elohim, and that his sacrifices were of blood, and human blood at that, is indisputable.

Human sacrifices are to-day still practised by the Jews of Eastern Europe, as is set forth at length by the late Sir Richard Burton in the MS. which the wealthy Jews of England have compassed heaven and earth to suppress, and evidenced by the ever-recurring Pogroms against which so senseless an outcry is made by those who live among those degenerate Jews who are at least not cannibals.

Is it to such people, indeed, that we are to look for the highest and subtlest spiritual knowledge?

To this criticism there are but two answers. The first, that an esoteric tradition of great purity may co-exist with the most crass exoteric practice. Witness the Upanishads in the land of Jagganath, hook-swinging, and the stupidest forms of Hatha-Yoga.

Witness the Tipitaka (with such perfections as the Dhammapada) in the midst of peoples whose science of torture would seem to have sprung from no merely human imagination. The descriptions in the Tipitaka itself of the Buddhist Hells are merely descriptions of the actual tortures inflicted by the Buddhists on their enemies.

The second, that after all is said, I find it work very well. I do not care whether  $\sqrt{-1}$  is an impossible, an unimaginable thing, or whether de Moivre really invented it, and if so, whether de Moivre was an immoral man, and wore whiskers. It helps me to make certain calculations; and so long as that is so, it is useful, and I stick to it.

Other criticisms of the methods of the Qabalah itself have been made and disposed of in the article on the subject in "The Temple of Solomon the King" (Equinox V) and no further reference need be made to them in this place. It is only necessary to say that that article should be studied most thoroughly, and also the article "A Note on Genesis" in the second number of The Equinox.

With these two weapons, and the Sword of the Spirit, the Practicus, fully armed, may adventure himself in the great battle wherein victory is Truth.

PERDURABO.

### EDITORIAL NOTE

THIS dictionary was begun by Allan Bennett (Fra: Iehi Aour, now Bhikkhu Ananda Metteya) in the last decade of the nineteenth century since ψ-J.C. It was bequeathed to the present Editor, with many other magical MSS., on I.A.'s departure for Ceylon in 1899.

Frater Perdurabo used it, and largely added to it, in the course of his Qabalistic workings. With George Cecil Jones (Fra: Volo Noscere) he further added to it by making it a complete cross-correspondence to the Book DCCLXXVII.

It was further revised and checked, re-copied by a Jewish scribe, and again checked through, in the year V of the present Era.

The mathematical additions were continued by Fra  $\therefore$  P. and Fra  $\therefore$  Lampada Tradam; and the MS. finally copied on a specially constructed typewriter by Gerald Rae Fraser (Fra  $\therefore \psi$ ) who added yet further mathematical data.

This copy has again been checked by Fra∴ P. and Soror∴ N.N. and the proofs further by three separate scholars.

The method of employing the dictionary has been fully indicated in The Temple of Solomon the King [Equinox V].

None of the editors claim to possess even the smallest degree of scholarship. The method of compilation has been to include all words given in Von Rosenroth's Qabalistic Dictionary, those specially commented on in S.D., I.R.Q., and I.Z.Q., those given in 777, and those found by Fratres I.A. and P. Some of them are found in texts of the Hebrew Scriptures which appeared to those adepts to be of magical importance. Owing to their carelessness, the meaning of some few words has been lost, and cannot now be traced.

### ABBREVIATIONS, SIGNS, AND FIGURES

K.D. L.C.K. p.— = KABBALA DENUDATA cuius Pars Prima continet Locos Communes Kabbalisticos.

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Dec.
                  = Decan.
S.P.M.
                  = Sphere of the Primum Mobile.
S.S.F.
                  = Sphere of the Fixed Stars.
L.T.N.
                  = Lesser Angel governing Triplicity by Night.
L.T.D.
                  = Lesser Angel governing Triplicity by Day.
K.Ch.B.
                  = Kether—Chokmah—Binah.
(Ch.)
                  = Chaldee.
S.D.
                  = Siphra Dtzenioutha.
I.R.Q.
                  = Idra Rabba Qadisha.
Tet.
                  = Tetragrammaton.
L.A. Angel
                  = Lesser Assistant Angel.
                  = Idra Zuta Qadisha.
I.Z.Q.
M.T.
                  = Magister Templi.
29
                  = Shemhamphorasch.
W.
                  = Wands.
C.
                  = Cups.
S.
                  = Swords.
P.
                  = Pentacles.
K. of S.
                  = Key of Solomon.
O.P.A.A.
                  = Oriens—Paimon—Ariton—Amaimon.
         Υ
             = Aries.
                                                               Saturn.
                                                       h
                                                           =
             = Taurus.
                                                       0
                                                               Sun.
         Я
                 Gemini.
                                                       )
                                                           = Moon.
         П
             = Cancer.
                                                       ₫
                                                           = Mars.
         \overline{\infty}
                                                       ğ
         \Omega
                 Leo.
                                                               Mercury.
             =
                                                       4
                                                               Jupiter.
         m
             = Virgo.
         <u>∽</u>
             = Libra.
                                                               Venus.
                 Scorpio.
         m
             =
                 Sagittarius.
         ИS
                 Capricornus.
                 Aquarius.
         $$$
             =
                 Pisces.
         \mathcal{H}
            enclosing a number shows that the number is a perfect square.
            before
                                                            a squared square.
            above
                                                            a perfect number.
                          ,,
                                                 ,,
            about
                                                            a factorial.*
            about
                                                            a sub-factorial.
    R(n)
                                                            a reciprocal (or 'amicable')
            before
                                                              number.
```

<sup>\(\</sup>Sigma\) is an abbreviation for "the sum of the first k natural numbers."

<sup>\*</sup> See special table following.

## TABLE OF FACTORS

ODD NUMBERS FROM I TO 3321 (5'S EXCLUDED); SHOWING LOWEST FACTORS, AND PRIMES (P.). "—" INDICATES THAT THE NUMBER IS DIVISIBLE BY 3.

_	_	•	_						
I	P.	83	Р.	171		259	7	347	Р.
2	Р.	87		173	P.	261		349	P.
3	P.	89	Ρ.	1 <i>77</i>		263	Р.	351	
5	Р.	91	7	179	P.	267		353	Р.
7	P.	93		181	P.	269	P.	35 <i>7</i>	
9	3 <sup>2</sup>	97	Р.	183		27 I	Р.	359	P.
II	P.	99		187	ΙI	273		361	192
13	Р.	IOI	P.	189		277	Ρ.	363	
17	P.	103	P.	191	P.	279		367	Р.
19	P.	107	P.	193	Ρ.	281	P.	369	
21		109	Р.	197	P.	283	P.	371	7
23	P.	III		199	P.	287	7	373	P.
27	3 <sup>8</sup>	113	P.	201		289	$17^2$	377	13
<b>2</b> 9	P.	117		203	7	291	_	379	P.
31	P.	119	7	207	_	293	P.	381	
33		121	I I 2	209	ΙI	297		383	Р.
3 <i>7</i>	P.	123		211	P.	299	13	387	
39		127	P.	213		301	7	389	P.
41	P.	129		217	7	303	_	391	17
43	P.	131	P.	219		307	P.	393	
47	Ρ.	133	7	221	13	309		397	P.
49	7°	137	P.	223	Ρ.	311	P.	399	
5 I		139	P.	227	P.	313	P.	401	P.
53	Р.	141		229	P.	317	Ρ.	403	13
5 <i>7</i>		143	ΙI	231		319	ΙI	407	11
59	P.	147		233	P.	321		409	P.
61	P.	149	P.	237		323	17	411	
63		151	P.	239	P.	3 <sup>2</sup> 7		413	7
67	P.	153		24I	Ρ.	329	7	417	_
69		157	P.	243	3 <sup>5</sup>	331	<b>Р</b> .	419	P.
7 I	P.	159		247	13	333		419 421	P.
	P.	161	7	247 249		337	P.	423	
73		161 163	Р.	249 251	<u>-</u> Р.		1.	423 427	
77	7 P.	163 167	Р.			339			7
79		-		253	11 P.	341	ΙΙ	429	D D
81	$3^4 = 9^2$	169	I 32	257	r.	343	7	43 I	P.

433	P.	529	23²	623	7	719	P.	813	
437	19	531		627		721	7	817	19
439	P.	533	13	629	17	723		819	
44 I	- 2 I <sup>2</sup>	537		631	Ρ.	727	Р.	821	P.
443	Р.	539	7	633		729	36=93=		Ρ.
447		541	Р.	637	7	731	17	827	Р.
449	Р.	543		639		733	Р.	829	P.
45 I	ΙI	547	Ρ.	641	P.	737	ΙΙ	831	
453		549		643	Р.	739	P.	833	7
45 <i>7</i>	Р.	551	19	647	Ρ.	74 I		837	
459		553	7	649	ΙΙ	743	Р.	839	Р.
461	P.	5 <i>57</i>		651		747		84 I	29²
463	P.	559	13	653	Р.	<b>7</b> 49	7	843	
467	Р.	561		65 <i>7</i>		751	Р.	847	7
469	7	563	P.	659	Р.	<b>753</b>		849	
4 <i>7</i> I		567		661	P.	<i>757</i>	Р.	851	23
473	ΙΙ	569	P.	663		<i>7</i> 59		853	Р.
4 <i>77</i>		5 <i>7</i> I	Р.	667	23	<i>7</i> 61	P.	857	Р.
479	Р.	573		669		763	7	859	Ρ.
481	13	5 <i>77</i>	P.	671	ΙI	767	13	861	
483		<b>5</b> 79		673	P.	769	Р.	863	Р.
4 <sup>8</sup> 7	P.	581	7	677	Ρ.	<i>77</i> I	-	867	
489		583	ΙΙ	679	7	773	Р.	869	ΙI
<b>4</b> 91	Р.	587	Р.	681		777		871	13
493	17	589	17	683	Р.	<i>77</i> 9	19	873	
<b>4</b> 97	7	591		687		781	ΙΙ	877	Р.
499	Р.	593	Р.	689	13	783		879	
501		<b>5</b> 97		691	Р.	787	P.	188	Р.
503	Р.	599	Р.	693		789		883	Р.
50 <i>7</i>		601	Р.	697	17	<i>7</i> 91	7	887	Р.
<b>5</b> 09	P.	603		699	-	793	13	889	7
511	7	607	Р.	<i>7</i> 01	Р.	797	Р.	891	
513		609		703	19	<b>7</b> 99	17	893	19
517	ΙΙ	611	13	707	7	801		897	
519		613	Р.	709	Р.	803	ΙΙ	899	29
521	P.	617	P.	711		807		901	17
523	Р.	619	Р.	713	23	809	9	903	
527	17	621		717		811	P.	907	Ρ.

909		1003	17	1099	7	1193	P.	1289	Р.
911	P.	1007	19	1101		1197		1291	Р.
913	ΙI	1009	Ρ.	1103	P.	1199	ΙI	1293	
917	7	1011		1107		1201	P.	1297	Ρ.
919	Ρ.	1013	Р.	1109	Р.	1203		1299	
921		1017		IIII	11	1207	17	1301	P.
923	13	1019	Р.	1113		1209		1303	P.
927		1021	Ρ.	1117	Р.	1211	7	1307	Р.
929	Ρ.	1023		1119		1213	P.	1309	7
931	7	1027	13	1121	19	1217	P.	1311	
933		1029		1123	Р.	1219	23	1313	13
937	P.	1031	Ρ.	1127	7	1221		1317	
939		1033	P.	1129	P.	1223	P.	1319	P.
941	P.	1037	17	1131		1227		1321	P.
943	23	1039	P.	1133	ΙI	1229	Р.	1323	
947	P.	1041		1137		1231	P.	1327	P.
949	13	1043	7	1139	17	1233		1329	
951		1047		1141	7	1237	Р.	1331	ΙI
953	P.	1049	Р.	1143		1239		1333	31
95 <i>7</i>		1051	Ρ.	1147	3 I	1241	17	1337	7
959	7	1053		1149		1243	ΙI	1339	13
961	3 I <sup>2</sup>	1057	7	1151	Ρ.	1247	29	1341	
963		1059		1153	Р.	1249	Р.	1343	17
967	P.	1061	Ρ.	1157	13	1251	_	1347	
969		1063	Ρ.	1159	19	1253	7	1349	19
971	P.	1067	ΙI	1161		1257		1351	7
973	7	1069	Ρ.	1163	P.	1259	Ρ.	1353	
977	P.	1071		1167		1261	13	1357	23
979	11	1073	<b>2</b> 9	1169	7	1263		1359	
981		1077		1171	P.	1267	7	1361	Р.
983	P.	1079	13	1173		1269		1363	29
987		1081	23	1177	ΙΙ	1271	31	1367	Ρ.
989	23	1083		1179		1273	19	1369	$37^2$
991	Ρ.	1087	Р.	1181	P.	1277	Р.	1371	
993			- 33²	1183	7	1279	Р.	1373	<b>P.</b>
997	Ρ.	1091	Р.	1187	Р.	1281		1377	
999		1093	Ρ.	1189	29	1283	Р.	1379	7
1001	7	1097	Ρ.	1191		1287		1381	Ρ.

1383		1479		1573	ΙI	1669	P.	1 <i>7</i> 63	4 I
1387	19	1481	P.	I 577	19	1671		1767	
1389		1483	P.	1579	P.	1673	7	1769	<b>2</b> 9
1391	13	1487	Р.	1581		1677		177 <b>I</b>	7
1393	7	1489	P.	1583	P.	1679	23	1773	
1397	ΙΙ	1491		1 58 <i>7</i>		1681	41 <sup>2</sup>	1 <i>777</i>	Р.
1399	Р.	1493	Р.	1589	7	1683		1779	
1401		1497		1591	37	1687	7	1781	13
1403	23	1499	Р.	1593		1689		1783	Р.
1407		1501	19	1597	Р.	1691	19	1787	P.
1409	Р.	1503		1599		1693	P.	1789	Р.
1411	17	1507	ΙI	1601	P.	1697	P.	1791	
1413		1509		1603	7	1699	Р.	1793	ΙI
1417	13	1511	P.	1607	Р.	1701		1797	
1419		1513	17	1609	Р.	1703	13	1 <i>7</i> 99	7
1421	7	1517	37	1611		1707		1801	Р.
1423	Р.	1519	7	1613	Р.	1709	Р.	1803	-
1427	Р.		$-39^{2}$	1617		1711	29	1807	13
1429	Р.	1523	Р.	1619	P.	1713		1809	
1431		1527		1621	P.	1717	17	1811	P.
1433	Р.	1529	ΙΙ	1623		1719	_	1813	7
1437		1531	P.	1627	Р.	1721	P.	1817	23
1439	Р.	1533		1629		1723	Р.	1819	17
1441	ΙΙ	1537	29	1631	7	1727	ΙΙ	1821	
1443		1539		1633	23	1729	7	1823	P.
1447	P.	1541	23	1637	P.	1731	_	1827	
1449		1543	Р.	1639	ΙΙ	1733	Р.	1829	31
1451	P.	I 547	7	1641		1737		1831	P.
1453	Ρ.	1549	P.	1643	31	1739	37	1833	
1457	3 I	1551		1647		1741	Р.	1837	ΙΙ
1459	P.	1553	Р.	1649	17	1743		1839	
1461		155 <i>7</i>		1651	13	1747	Р.	1841	7
1463	7	1559	P.	1653		1749		1843	19
1467		1561	7	1657	Р.	1751	17	1847	Р.
1469	13	1563		1659		1753	Р.	1849	43²
1471	P.	1567	Р.	1661	ΙΙ	1757	7	1851	
1473		1569		1663	P.	1759	Р.	1853	17
1477	7	1571	Р.	166 <b>7</b>	Р.	1761		1857	

1859	ΙΙ	1953		2049		2143	P.	2239	Р.
1861	Р.	1957	19	205 I	7	2147	19	2241	
1863		1959		2053	Р.	2149	7	2243	P.
1867	Р.	1961	37	2057	ΙI	2151		2247	
1869		1963	13	2059	29	2153	Ρ.	2249	13
1871	P.	1967	7	2061		2157	_	2251	Р.
1873	Р.	1969	ΙI	2063	Р.	2159	17	2253	
1877	Р.	1971		2067		2161	Р.	2257	37
1879	Р.	1973	Р.	2069	Р.	2163		2259	
1881		1977		207 I	19	2167	ΙI	2261	7
1883	7	1979	Р.	2073		2169		2263	31
1887		1981	7	2077	3 I	2171	13	2267	Р.
1889	Р.	1983		2079		2173	4 I	<b>22</b> 69	Р.
1891	3 I	1987	Р.	208 I	Р.	2177	7	227 I	
1893		1989		2083	Р.	2179	Р.	2273	Р.
1897	7	1991	ΙΙ	2087	Р.	2181		2277	
1899		1993	Р.	2089	Р.	2183	37	<b>227</b> 9	43
1901	Р.	1997	Р.	2091		2187	37	2281	P.
1903	ΙΙ	1999	Р.	<b>2</b> 093	7	2189	ΙI	2283	
1907	Р.	2001		2097		2191	7	2287	Р.
1909	23	2003	Р.	2099	Р.	2193		<b>22</b> 89	
1911		2007		2101	ΙI	2197	13	2291	29
1913	Р.	2009	7	2103		2199		2293	P.
1917		201 I	Р.	2107	7	2201	31	2297	P.
1919	19	2013		2109		2203	P.	2299	ΙΙ
1921	17	2017	Р.	2111	P.	2207	Р.	2301	
1923		2019		2113	Р.	2209	47°	2303	7
1927	4 I	<b>2</b> 02 I	43	2117	29	22 I I		2307	
1929	_	2023	7	2119	13	2213	Р.	2309	Р.
1931	P.	2027	Р.	2121		2217		2311	P.
1933	Р.	2029	Р.	2123	ΙΙ	2219	7	2313	
1937	13	2031		2127		222 I	Р.	2317	7
1939	7	2033	19	2129	Р.	2223		2319	-
1941		2037		2131	P.	2227	17	2321	ΙΙ
1943	29	2039	Р.	2133		2229		2323	23
1947		2041	13	2137	Ρ.	2231	23	2327	13
1949	Р.	2043		2139	— D	2233	11	2329	17
1951	Р.	2047	23	2141	Ρ.	2237	Р.	2331	

2333	P.	<b>2</b> 429	7	2523		2619		2713	P.
2337	-	243 I	ΙΙ	2527	7	2621	P.	2717	ΙI
2339	P.	2433		2529		2623	43	2719	P.
234I	P.	2437	P.	2531	Р.	2627	37	2721	-
2343		<b>2</b> 439		2533	17	2629	ΙI	2723	7
2347	P.	2441	Р.	2537	43	2631		2727	
<b>2</b> 349		2443	7	2539	P.	2633	P.	2729	Ρ.
2351	P.	2447	Р.	2541	-	<b>2</b> 637		2731	Ρ.
2353	13	2449	3 I	2543	Р.	2639	7	2733	
2357	Р.	245 I		2547		2641	19	2737	7
2359	7	2453	ΙΙ	2549	Р.	2643		2739	
2361		2457		2551	P.	2647	Ρ.	2741	Ρ.
2363	17	2459	P.	2553		<b>2</b> 649		2743	13
2367		2461	23	2557	Р.	2651	ΙI	2747	4 I
2369	23	2463		2559		2653	7	<b>27</b> 49	Р.
2371	Р.	2467	Р.	2561	13	265 <i>7</i>	Р.	275 I	
2373		2469		2563	ΙI	2659	Р.	2753	Ρ.
2377	Р.	247 I	7	2567	17	2661		2757	
2379		2473	Р.	2569	7	2663	Р.	2759	3 I
2381	Р.	2477	Р.	2571		2667		2761	ΙΙ
2383	Р.	2479	37	2573	3 I	2669	17	2763	
2387	7	2481		2577		2671	Р.	2767	Р.
2389	Р.	2483	13	2579	P.	2673	_	2769	
2391		2487		2581	29	2677	Р.	2771	17
2393	Р.	2489	19	2583		2679		2773	47
2397		<b>2</b> 491	47	2587	13	2681	7	2777	Р.
2399	P.	2493		2589		2683	P.	2779	7
	$7^4 = 49^2$	2497	ΙΙ	2591	Р.	2687	Р.	2781	
2403		<b>2</b> 499		2593	Р.	<b>2</b> 689	Р.	2783	ΙΙ
2407	29	2501	4I	2597	7	2691		2787	
2409		2503	Р.	2599	23	2693	Р.	2789	Р.
24 I I	Р.	2507	23		– 5 I ²	2697		2791	Р.
2413	19	2509	13	2603	19	2699	Р.	2793	
2417	Р.	2511		2607		2701	3 <i>7</i>	2797	Р.
2419	<b>4</b> I	2513	7	2609	Р.	2703	— D	<b>2</b> 799	— D
242 I		2517		2611	7	2707	Р.	2801	P.
2423	Р.	2519	H	2613		2709	 D	2803	P.
2427		2521	Р.	2617	Ρ.	2711	Ρ,	2807	7

2809	53²	2903	Р.	<b>2</b> 999	P.	3093		3189	
2811		2907		3001	P.	3097	19	3191	P.
2813	29	2909	P.	3003		3099		3193	3 I
2817		2911	4 I	300 <i>7</i>	31	3101	7	3197	23
2819	P.	2913		3009	_	3103	29	3199	7
2821	7	2917	P.	3011	P.	3107	13	3201	
2823		2919		3013	23	3109	P.	3203	P.
2827	ΙI	2921	23	3017	7	3111		3207	
<b>2</b> 829		2923	37	3019	Ρ.	3113	ΙI	3209	P.
2831	19	2927	P.	3021		3117	-	3211	13
2833	P.	2929	<b>2</b> 9	3023	Р.	3119	P.	3213	
2837	Р.	2931		3027		3121	P.	3217	P.
2839	17	2933	7	3029	Ι3	3123		3219	
2841		2937		3031	7	3127	53	3221	P.
2843	Р.	2939	Ρ.	3033		3129		3223	ΙI
2847		2941	17	303 <i>7</i>	P.	3131	3 I	3227	7
<b>2</b> 849	7	2943		3039		3133	13	3229	Р.
2851	Р.	2947	7	3041	Р.	3137	Р.	3231	
2853		2949		3043	17	3139	43	3233	53
2857	P.	2951	13	3047	ΙI	3141		3237	
2859		2953	Ρ.	3049	Р.	3143	7	3239	4 I
2861	Р.	2957	Р.	305 I		3147		3241	7
2863	7	2959	ΙI	3053	43	3149	47	3243	
2867	47	2961		305 <i>7</i>		3151	23	3247	17
<b>2</b> 869	19	2963	Ρ.	3059	7	3153		3249	- 57²
2871		2967		3061	Р.	3157	7	3251	Р.
2873	13	2969	Р.	3063		3159		3253	Ρ.
2877		2971	Ρ.	3067	Ρ.	3161	29	3257	Р.
2879	Р.	2973		3069		3163	Р.	3259	Р.
2881	43	2977	13	3071	37	3167	Р.	3261	
2883		2979		3073	7	3169	Р.	3263	13
2887	Р.	2981	ΙI	3077	17	3171		3267	
2889		2983	19	3079	Р.	3173	19	3269	7
2891	7	2987	<b>2</b> 9	3081		3177		3271	Р.
2893	ΙΙ	2989	7	3083	Ρ.	3179	ΙI	3273	
<b>2</b> 897	P.	2991		308 <i>7</i>		3181	Р.	3277	29
2899	13	2993	4I	3089	Ρ.	3183		3279	
2901		2997		3091	1 I	3187	Ρ.	3281	17

3283	7	3293	37	3301	Р.	3309		3317	3 I
3287	19	3297		3303		3311	7	3319	Ρ.
3289	ΙI	3299	Р.	3307	Р.	3313	Ρ.	3321	
3291									

The first dozen factorials, and sub-factorials; and the ratios they bear to one another; note that |n||n=e

N	<u> N</u>	<u>   N</u>	<u> </u>	N ÷   N	
1 2 3 4 5 6 7 8 9 10 11 12	1 2 6 24 120 720 5040 40320 362880 3628800 39916800 479001600	0 1 2 9 44 265 1854 14833 133496 1334961 14684570 176214841	2'000000 3'000000 2'666666 2'727272 2'716981 2'718262 2'718283 2'718281 2'718281 2'718281	0.000000 0.500000 0.333333 0.375000 0.366666 0.368055 0.367857 0.367881 0.367879 0.367879 0.367879	

Factorial n, or  $\lfloor n \rfloor$ , is the continued product of all the whole numbers from n to n inclusive and is the number of ways in which n different things can be arranged.

Sub-factorial n, or  $\lfloor \lfloor n \rfloor$ , is the nearest whole number to  $\lfloor n \div e \rfloor$ , and is the number of ways in which a row of n elements may be so deranged, that no element may have its original position.

Thus 
$$\frac{|n=1 \times 2 \times 3 \times \dots \times n,}{|n=\frac{1 \times 2 \times 3 \times \dots \times n}{2 \cdot 71828188\dots} \pm h,}$$
 and

where h is the smaller decimal fraction less than unity by which the fraction  $\frac{1 \times 2 \times ... \times n}{2 \cdot 718281...}$  differs from a whole number, and is to be added or subtracted as the case may be.—The most useful expression for ||n| is:

$$\frac{||n| = |n - \frac{n}{1}||n - 1| + \frac{n(n-1)}{1 \cdot 2}||n - 2| - \frac{n(n-1)(n-2)}{1 \cdot 2 \cdot 3}||n - 3| + \text{etc.}}{1 \cdot 2 \cdot 3} + \text{etc.}$$

$$e = 1 + \frac{1}{|1|} + \frac{1}{|2|} + \frac{1}{|3|} + \dots \text{to } \infty$$

$$= 2.71828188....$$

	ames Letters	Figures of the letters	Value of the letters	English equivalents of the letters
	Aleph	&	I	A
(D)	Beth	ב	2	В
(D)	Gimel	۲	3	G
(D)	Daleth	٦	4	D
(S)	Heh	ה	5	H (E)
(S)	Vau	١	6	V (U)
(S)	Zayin	7	7	Z
(S)	Kheth (Cheth)	n = 1	8	Ch
(S)	Teth		9	T
(S)	Yodh	•	10	Y (I or J)
(D)	Kaph	ך כ	20 500	K
(S)	Lamed	5	30	L
(M)	Mem	ם מ	40 600	$\mathbf{M}$
(S)	Nun	ן נ	50 700	N
(S)	Samekh	ם	60	S
(S)	Ayin	y	7°	O (A'a or Ng)
(D)	Peh	<b>D</b> A	80 800	P
(S)	Tzaddi	ץ צ	90 900	Tz
(S)	Qoph	ק	100	Q
(D)	Resh	'n	200	R
(M)	Shin	ש	300	S Sh
(D)	Tau	ת	400	T Th

When written large, the Value of a Hebrew letter is increased to one thousand times its ordinary value. A large Aleph is counted 1000: a large Beth, 2000: and so on.

Note that A, I, O, U, H, are really consonants, mere bases for the vowels. These vowels are not here given, as they have no importance in Gematria.

M, D, and S before the names of the letters shews their division into Mothers, Double and Single letters, referred respectively to active Elements, Air, Water, Fire, Planets, and Signs. But v and r also serve to signify the Elements of Spirit and of Earth. See Liber 777.

1.   2. The Mystic Number	$\pi\sqrt{1}$	Gad, a Tribe of Israel; good fortune	גד
of Kether. S. P. M.		Was weary	דאב
2. 3. S. S. F.	π 2	Riches, power	דבא
[Abbreviation for 422,	:8	Fish	דג
אריך אנפין, q.v.]		23. The Number of Abra-M	elin 3/-8
Σ(1—2). h. The Mystic Number of Chokmah	π 3	Sub-Princes, and of the Sotors of Oriens. $ abla$	
Father	18	To will, intend	<b>מב</b> ה
	בא	Desired, beloved	<b>と</b> に こ
The Number of Abra-Melin			N/N
Princes. $\mathcal{V}$ . $\mathbf{2^2}$	~ ~	Then	18
Father %3	182	The entrance, threshold	באה
	בו	To be anxious, grieve	דאג
•	k)	Love; beloved, breast; pleasure of love	es 77
₫	π 5	Nqn. Zauir Anpin 478 q.v.	87
Mist, vapour	18		<i>i</i> —
· •	בו	$ \frac{\ 4\cdot  3^2\cdot  h\cdot  )}{\text{Ventriloquus: the special 'fire'}} $	√ 9
	89F80	of black magic, whence Obi,	אוב
∑(1-3).  3. ⊙. The Mystic	c 6	Obeah. Cf. 11 and 207	
Number of Binah		He kindled	MIM
To gather, collect	גב	Brother	אח
Gog, the giant whose partner is	גנ	A garment	בגד
$\mathbf{M}$ agog		Became powerful, grew high	גאה
A bear	רו	Middle	גו
A window	ה	Splendour; cf. 15	הד
9	π 7	\(\Sigma(1-4)\). The Mystic Num	
Lost, ruined	.8	Chesed. Elementorum Sp	
A name of GOD attributed to 💥	*	The Number of Abra-Melin	
Venus. Initials of Adonai		tors of Amaimon and Arit	
ha-Aretz		Enchanter	אמ
Desire; either, or	8	[Vide K.D. L.C.K. p. 185]	בגה
	I		A

Elevated, exalted, high		Unity	אחד	
Flew, soared		Hated	איב	
Two		Emptiness	בהו	
Window		Raised up	גהה	
A wolf A hidden place; bosom		Chokmah, 42-fold Name in Yetzirah. (See 777)	גי	
<b>_</b> ,	πΙΙ	Anxiety	דאגה	
Ahah Ahah		A fisher	דוג	
Firebrand, volcanic fire: the special 'fire' or 'light' of the	1	Thunder; to meditate; he removed	הגה	
Sacred Magic of Light, Life,		A city of Edom	הרר	
and Love; hence "Odic		Here; this	זו	
Force" &c. Cf. 9 and 207		A locust	חגב	
Where 'N		He shall come	יבא	
When בבוא				
To tear, cut, attack		Rhamnus; a thorn, spine	אמר	14
Gold (Ch.)		Rising ground; Earth of	813	
Proud, haughty	1	Geburah. (See 777)		
To conceal	1	Sacrifice v. & s. (Ch.). (?)	דבה	
A circularity of form or motion;		Love, beloved; David	דוד	
a feast		Give, give! [Vide	הב הב	
He longed for, missed	12	no. 17, יהב		
He departed, went forth		To grind, direct, stretch out	הדה	
A little book, pamphlet, letter;		Gold	זהב	
tools		Hand	יד	
To multiply		$\Sigma$ (1—5). $\Sigma$ {1—(3 × 3)} ÷ 3.	The	15
A city of Edom		Mystic Number of Gebural		
HE. [אוֹ is referred to Mater, אוֹן to Pater, א to Corona]		Number of Abra-Melin Se of Asmodee and Magot, Paimon		
Vau; hook, nail, pin				
This, that	•	Angel of 3 <sup>rd</sup> Dec. ?  The month of Exodus and	אבוהא אביב	
To penetrate, be sharp; (Ch.) one		Passover	7.7%	
	π13	Steam, vapour	איד	
A small bundle, bunch Beloved; Love	1	Pride; a carrying out; exaltation	גאוה	
112/15	2		A 2	

Splendour, the Eighth Sephira			П
Overflowing, abounding	זוב זה	Notariqon of Yehi Aur, etc.	
He who impels; to force To hide	ייי חבה	Angel L.T.D. of ‡	π19 <b>Χ</b>
The Monogram of the Eterna		An enemy	
•		Job יוב	
The Number of Abra-Meli Servitors of Asmodee	$n \sqrt{-4/16}$	Was black יה	٦
Hyssopus	אזוב	Chavvah; to manifest, shew forth; Eve	П
He seized, cleaved to	אחז	The Number of Abra-Melin	
Elevated, exalted, high	גבוה	Servitors of Amaimon	20
(Verb. subst.) Injury, war, lus	הור, t;	Fraternity	
She	היא	Black liquid	٦
Alas!—Woe	יו	It was	•
Like, equal to	זוג	The breast; a vision; a prophet; no gaze	П
	π 17	Jobab, an Edomite King	יו
Nuts	אגוו	The hand	יו
Ah!—Alas!	אוי	∑ (1—6). The Mystic Number	2 I
Capricornus	גדי	of Tiphareth	
Nerve, sinew. [Gen. xxxii. 25 & 32]	גיד	Existence, Being, the Kether-	K
Narrative, subtle discourse	הגדה	But, yet, certainly	×
K.D. L.C.K. p. 267	ההוא	Deep meditation	
To dream, rave	הזה	Ah!—Alas!	
A fly	זבוב	Purity, innocence	
Sacrificed	זבח	Vide Sepher Yetzirah	
To seethe, boil	זור	The Number of Abra-Melin	22
To brighten, make joyful	חרה	Servitors of Ariton	
A circle, orbit	דווג	With his hand; Night Demon ידן	ב
Good	מוב	of 1st Dec. ਹਨ	
To give, place	יהב	By Yodh יוד	ב
My favourite, my beloved	18 אהבי	Hearer in secret; Angel of 8 W.	T
Hatred	איבה	The state of puberty	זו
The antique Serpent	חמא	A magical vision (Ch.)	П

Wheat	חמה		Sight, vision	חזוה
Good	מובה		TETRAGRAMMATON,	יהוה
Notariqon of "Tet. Elohim	8'81		"Jehovah," the Unutterable Name, the Lost Word	
Tet. Achad."			Kebad, husband of the impure	כבד
Unity	יחד ת	23	Lilith. [K.D. L.C.K. 464]	144
Parted, removed, separated	זחח		$3^3$	<sup>3</sup> / <sup>−</sup> 27
Joy	חרוה		Wept, mourned	בכה
A thread	חומ		Purity	זך
Life	חיה		A parable, enigma, riddle	הירה
in the Apocalypse	Elders'	24	∑ (1—7). The Mystic Num of Netzach	nber 28
He whom I love	אהובי		Clay	10110
He who loves me	אוהבי		Union, unity	מים
A Mercurial GOD. His essence is 18, 8	אזבוגה		Power	יחור כח
Substance; a body	גויה			π 29
A pauper	דך		Is broken. [Ps. x. 10]	דכה
Angel of 2 C.	הבביה		To break down, overturn	הדך
Abundance	זיז			30
A water-pot, a large earthenware vessel	כר		A party to an action at law; defendant, plaintiff. [Note = 30 = \( \sigma = 'Justice' \)]	חייב
$5^2$	<b>\</b> /-	25		
To break	דכא		Judah It will be	יהורר יהיה
The Beast	חיוא		it will be	
Jehewid, GOD of Geburah of Binah	יהוד		How?	איך איך
Let there be	ידי		GOD of Chesed, and of Kether	אלי
Will be separated	יזרו		of Briah	
Thus	כה		To go	הוך
			A beating, striking, collision	
The Numbers of the Sephin the Middle Pillar; $1+6+$		26	And there was. [Vide S.D.I. par. 31]	ויהי
[Vide K.D. L.C.K. p. 273]	הויה		K. of S. Fig. 31	ייאי
Seeing, looking at	חוזה		Not	לא

בי. The Number of Abramelin לאריהור Servitors of Astarot  Coalescence of אהיה and אהיהור Macroprosopus and Microprosopus. This is symbolized by the Hexagram. Suppose the 3 ה's conceal the 3 Mothers א, בא א ש אם איני און איני איני איני איני איני איני איני אינ	32	Agla, a name of GOD; notariqon of Ateh Gibor le-Olahm Adonai Boundary, limit He will go 6² = ∑(1−8). ⊙. The M Number of Hod Tabernaculum	אגלא גבל יהך יהך (ystic √36
Lord בל		How? (Vide Lamentations)	איכה
Angel of 5 W. הויה Copula Maritalis		Duke of Geburah in Edom; to curse; name of GOD attributed to \(\nabla\)	אלה
Was pure		To remove, cast away	הלא
Zig-zag, fork-lightning		Confession	וידוי
Unity K.D. L.C.K. p. 432		Leah	לאה
Glory		Perhaps, possibly; would tha	t! ל
Mind, heart			$\pi$ 37
,	33	Angel of 8 P.	אכאיה
Sorrow; wept, mourned		GOD (Ch.)	אלהא
Day Demon of 1st Dec. γ		Behold!	אלו
To destroy (Ch.); (?) a King פֿלא of Edom		Perished, grew old	בלה
Spring, fountain		To grow great	גדל
$\Sigma\{1-(4\times 4)\} \div 4.  \forall$		Banner	דגל
"GOD the Father," divine name attributed to Jupiter	34	Tenuity, breath, vanity; in vair Abel. [I.Z.Q., "the Supe nal Breathers."]	
To ransom, avenge, pollute		Night Demon of 2 <sup>nd</sup> Dec. ‡	ואל
To reveal		Profession	זל
A pauper		Jechidah, the Atma of Hindu	יחירה
A common person; un-		philosophy	,
educated, ignorant		Flame	לָהב
Angel of 7 C.			

,	38	Divine Majesty	גאואל
Night Demon of 2nd Dec. 200		Terminus	גבול
He departed		To burn	גחל
Gehazi, servant of Elisha ניהוי		Terror	הול
A City in the Mountains of Judah		To go round in a circle	חגל
Innocent יכאי			יה יהור
The palate חיך		778]	
To make a hole, hollow; to violate		The Number of the letters of name of GOD terrible and and of the Assessors of the	strong,
Green		Angel of φ	איאל איאל
To abide, dwell	39	Eloah, a name of GOD	אלוה
Dew לם		The Supernal Mother, un-	אמא
The Eternal is One		fertilized; see 52	
Angel of 3 P.		Terror, calamity	בלהה
Metathesis of יהוה		Loss, destruction	בלי
He cursed		To cease	חרל
1	40	The World, Earth of Malkuth	חלד ב
Bildad בלדד		My glory	כבודי
Liberator; a title of Jesod			$,  \pi 43$
To cut off , גול		Great	גדוָל
A rope; ruin; to bind		To rejoice	גיל
Milk חלב		Challah; to make faint. [Vide K.D. L.C.K. p. 346]	חלה
The Hand of the Eternal		<u>-</u>	י לביא
To me, to mine		[Vide K.D. L.C.K. p. 151; see no. 340]	8,77
Fecundity	τ 4 I	Hazel, almond	לוז
Ram; force; hence = a hero		<u>  5.</u> 220 ÷ 5	44
Night Demon of 1st Dec. ווע אלור		Drops	אגלי
My GOD אלי		A pool, pond; sorrow	אגם
Mother DX		Captive, captivity	גולה
To fail, cease		Angel ruling II	גיאל

Aquarius	1	Levi, Levite	לוי
Blood			47
Sand: also horror. See		Foolish, silly. (Stultus)	# 47 אויל
Scorpion Pantacle in K. of S. and 10 <sup>th</sup> Aethyr		A weeping	בכייה
A ram; יף		Cloud; high place; waves;	במה
Tet. in ? World. יור הא וו הא		fortress	,
[Vide K.D. L.C.K. p. 251]		Angel ruling my	יואָל
Flame		To clutch, hold	חלט
∑ (1—9). The Mystic Number of Jesod	45	Mercy	48 גרולה
Intelligence of h		Angel of 2 W.	והואל
Adam ATC		A woman [vide K.D. L.C.K	• • •
The Fool		p. 320]; strength; an arm	
Redemption, liberation		To grow warm; heat, fire; bla Ham, the son of Noah	ick; DT
To grow warm		Jubilee	יובל
Heaven of Tiphareth		A star, planet; Sphere of \$\delta\$	יבי כוכב
Hesitated. [Vide no. 405]		[Vide Ps. xciii. & Prov. viii.	<b>_</b>
Spirit of h		The Number of Abra-M	•
She who ruins		Servitors of Beelzebub. 7	
Tet. in Yetzirah יור הא ואן הא		The Living GOD	אל חי
Greatly, strongly		Qliphoth of Geburah	גולחב
Yetzirah's 'Secret Nature' [Vide I.R.Q. xxxiv.]		Resembled; meditated; silent	דמה
A name of GOD	46	Intelligence of ♀	הגיאל
A female slave; cubitus		Drooping, being sick	חולה
Tin, the metal of $\mathcal{V}$		Strength	חילא
A dividing, sundering,		Heat, fury (Ch.)	חמא
separation		A bringing forth, birth, nativi	לידה ע
Angel of 7 S. הההאל		A measuring, measure	מרה
A ruiner		Solve. [Vide no. 103]	מוג
Angel ruling 8		The Rod of Aaron	ממ

Red earth, the soil; Earth of ארמה Chesed	50	[Vide K.D. L.C.K. p. 134] אנא A mare; brute animal, beast בהמה
Chesed  Closed, shut up  Angel of 9 P.  Jonah's Whale		Day Demon of 2 <sup>nd</sup> Dec. ‡  From all, among all  The Son: Assiah's "Secret Nature"
To ferment המה Pains, sorrows יבלי Unclean, impure אמט אילי במל יבלי ייבלי		Meditation, imagination, sin A desirable one; to desire A husband's brother Angel of Kether of Binah, and of Jesod of Binah
The sea		Tet. in Assiah יור הה וו הה A dog בלב Angel of 4 C., and of 10 P.
Edom Terrible; Day Demon of 2nd Dec. m Ate; devoured Pain Tumultuously (vide no. 451); to harass, perturb Angel of 8 S. [Vide K. of S., fig. 52]	51	The Number of Abra-Melin Servitors # 53     of Astarot and Asmodee  The stone that slew Goliath;     a stone, rock  Elihu. (Vide 52)  The garden  Angel of 9 P.  To defend, hide; a wall; the sun; fury  The spleen  A lover
Failure אל Father and Mother אימא Supernal Mother אימא Elihu = Eli Hua, "He is my GOD," who is the Holy Guardian Angel of Job in the Allegory	52	A basin, bowl, vessel.  [Ex. xxiv. 6]  Rest  A Tribe of Israel; to judge, rule.  [Vide K.D. L.C.K. p. 37]  Pertaining to summer

My flame; enchantments ממה A bed; stick, rod ממה To remove כל בל (1 – 10). The Mystic Number of Malkuth	55	Built  H. [Fish (pl.); vide 7]  Angel of 8 C.  Angel of 5 C.  Altar  The laying-by, making secret	בנה רגים ווליה לוויה מזבח מחבוא	
Robbery, pillage  Silence. [For name of Angels, see Sohar Sch. V. Cap. 18]  A footstool		ear Night Demon of 1st Dec. ‡	אהבים אזן An ראגן	58
To swell, heave. [Vide no. 51] הים To walk הילך Knuckle; member, limb הילריא The bride הילריא Noon; midday		My strength, power, might Love, kindness, grace; notar of Chokmah Nesethrah, the Secret Wisdom Ruler of Water Angel of 6 S.	םליהד ייזאל ייזאל	
Ornament נה  Dread, terror He suffered Angel of 4 C.  Day	56	Angel of 3 P.  [Vide K.D. L.C.K. p. 69]  Brethren. [Referred to Lilith & Samael—K.D. L.C.K. p. 54]	אחים	r 59
Beautiful נאר Rim אברן	57	Heathen A wall Menstruata	גוים חומה נדה	
Consuming  Wealth, an age, Time; Night Demon of 1st Dec. m  Formidable, terrible  We  A breaking down, subversion, destruction		Tried by fire; a watch-tower Excellence, sublimity, glory, pride Constitution, tradition To behold A basket Angel of 8 C.	בחן גאון הלכה הנה טנא ילהיה	60
	9		В	

Vision	מחזה	The golden waters	מי זהב	
The Southern district	נגבה	[I.R.Q. xl. 996]	מיזהב	
	π61	Prophecy	נבואה	
Master, Lord, Adon	ארון	Sphere of 9	נוגה	
The Negative, non-existent;	not אין	Noach	נוח	
Towards, to thee	אליך	\$\(\( \langle \) \\ \( \tau \) \\\ \( \tau \) \\ \( \tau \) \\\ \( \tau \) \\\\ \( \tau \) \\\ \( \tau \) \\\ \( \ta	h c	6
I, myself	אני	$\Sigma$ {1 - (5 × 5)} ÷ 5. The Nu Abra-Melin Servitors of		65
The belly	במן	and Kore		
Angel of 10 S.	דמביה	Adonai	ארני	
Wealth	הון	Weasels and other terrible	אוחים	
Angel of 6 C.	יייאל	animals		
Habitaculum	נוה	The Palace	היכל	
	62	Shone, gloried, praised	הלל	
Healing	NDN	To keep silence	הם	
Angel of $2^{nd}$ Dec. $\gamma$	בההמי	Defective. [Vide K.D. L.C	חון אנ	
The sons	בני	p. 339]	11	
To commit; healing	זנה	6 <sup>th</sup> 29	ללה	
	63	A door post	מזוזה	
Abaddon, the Hell of Chesed	אברון	A beating, striking	מכה	
Dregs, roll; faeces (globular) dung	גלל ;	[Vide K.D. L.C.K. p. 563]	נהי	
Fed	זון	The Mystic Number of the C		66
The nose	חומם	and of the Great Wor $\Sigma(\mathbf{I} - \mathbf{I}\mathbf{I})$	тк.	
Fervour	חימה	Food, victuals	אכילה	
Tet. in Briah ואו הי	יוד הי	The Lord thy GOD (is a con-	, , , ,	
Briah's "Secret Nature"	סג	suming Fire). [Deut. iv. 2.		
$8^2=4^3=2^6.  \  \   \   \   \          $	√ <sup>-</sup> <sup>3</sup> √ <sup>-</sup> 6/ <sup>-</sup> 64	A ship	אניה	
A sigh, groan, deep breath	אנחה	A trial, an experiment	בחון	
Justice	רין	A wheel. [Called "Cognon	הלגל nen	
(Din and Doni are twin Mercu	rial רני	Schechinae"]		
Intelligences in Gemini)		A City of Edom	רנהבה B 2	

	7	r 67	Vision	חזון	
[Vide K.D. L.C.K. p. 57]	אוני		A dove, pigeon	יונה	
The Understanding	בינה		A dove	ינוה	
Night Demon of $3^{rd}$ Dec. $\Pi$	וינא		Plenitude, fullness	מלא	
Zayin	זין		[72 × 3 = 216, אריה;	vide K.D.	72
Debased	الخاط		L.C.K. p. 151.]	There are	12
To embalm	חנמ		72 quinaries (space	• ,	
Angel of 3 C.	יבמיה		the Zodiac. The phorasch or 'divide	Shemham-	
		68	GOD consists of		
Wise.—Intelliget ista?	ויבן		names, which by a	•	
To be wise	חכם		give 72 angels.	Vide Lib.	
Emptiness	חלל		DCCLXXVII		
To pity	חם		Adonai, transliterated as	by ארונאי	
Ramus Tabernacularis	לולב		Lemegeton, etc.	1	
		69	Geomantic Intelligence of ‡	ארוכיאל	
A manger, stable; an enclosur	אבום e	09	In, so, thus, then	•==	
Myrtle	הדם		In the secret	בכן	
L.A. Angel of )	וכביאל			בסוד	
· ·		70	And they are excellent, fir		
(A proper name)	ארניה	10	Kindness, mercy	הסד	
Hush, be silent	הסה			יוד הי ויו ד	
Wine	777		Maccabee	מכבי	
Night	<i>ک</i> اہ		Atziluth's "Secret Natur thickness, cloud; Aub	_,	
[Vide Ps. xxv. 14.] The Sec	ret סור			, π	73
Thy terror	אימך אימר	71	Demon-King of Hod, an Night Demon of 2 <sup>nd</sup> D		
Nothing; an apparition, image	,,,		Gimel	גמל	
			The Wise One	חכמה	
Silence; silent	אלם		To trust in, shelter in	תכה	
Night Demon of 1st Dec. \$\simes\$	,		A day of feast	יום מוב	
Lead, the metal of Saturn; a plummet-line, level, water			11 day of fount		74
level			A leader, chief, judge	דיין	74

Worn-out (? shameless) Beggars דכים	1	The breaker, dream	חלם
Ox-goad כמד		To pity	חמל
A circuit; roundabout		To initiate	// <b>-</b> // 1
_ <del></del>			المر
All the way, constantly		Angel of 2 S.	יזכאכ
Hues, colours, complexions	75	Angel of 1st Dec. 8	ברמר <b>י</b>
Lucifer, the Herald Star		Bread (Ps. lxxviii. 25) = by metathesis. [K.D. L.C	
[Vide K. of S., fig. 53] יכריאל		p. 500]	.12.
A lamenting, wailing		Angel of 2 S.	מבהאל
The Pleiades		The Influence from Kether	מזלא
Night; by night		Salt	מלח
NUIT, THE STAR GODDESS נוים		The name of a Giant	עזא
	76		π79
Secret, put away; a hiding- place		Boaz, one of the Pillars of th Temple of Solomon	
Rest, peace ניחח		Die	גוע
Slave, servant עבר		Angel of 8 S.	ומבאל
Prayed בעה	77	Jachin, one of the Pillars of the Temple of Solomon	יאחין
The river Gihon. [Gen. ii. 13] גירוון		3 <sup>rd</sup> 💯	סימ
Overflowing. [Ps. cxxiv. 5] זידון		Conjunction, meeting, union	ערה
Towers, citadels		Union; an assembling	80 וער
The Influence from Kether		GOD of Jesod-Malkuth of	•
Strength; a he-goat		Briah	2 124 7 1
There are 78 cards in the Tarot.	78	Foundation	יסוד
∑(1—12). The Mystic Number		Universal, general	בלל
of Kether as Hua. The sum of		Throne. [Exod. xvii. 16]	כם
the Key-Numbers of the Supernal Beard			מם
Angel of 10 W.		$9^2 = 3^4$ .	√ <sup>-</sup> ∜ <sup>-</sup> 81
Angel of Ra Hoor Khuit איואס		GODS	אלים
Briatic Palace of Chesed היכל		I. [Ex. xxiii. 20]	אנכי
Angel of d		Anger, wrath; also nose	FR

Hearer of Cries; Angel of 6 P., and of 5 W.  Night Demon of 2 <sup>nd</sup> Dec. mg  Throne	A dream הלום Enoch קוד Knew ידע
Here, hither  82  Angel of ♀  A prayer (Ch.)  Briatic Palace of Hod  Kindly, righteous, holy  Laban; white  The beloved thing; res grata	Put in motion, routed מילה  Circumcision מילה  The mouth; the letter ב אהיה ארני  A name of GOD, as- serting the identity of
אביע אביע המנות The drops of dew. [Job xxxviii. 28] Benajahu, son of Jehoiada בנייהו See 73 A flowing, wave Person, self; (Ch.) wing Consecration; dedicated Angel of 2 P. To flee, put one's things in safety. [Jerem. vi. 1]	Elohim. [Note masc. pl. of fem. sing.]  Hallelu-Jah  A rustling of wings  Geomantic Intelligence of אלהים  [Vide I.R.Q. 778] יה יהוה אדם  A cup: hence Pudendum  Muliebre  A blemish, spot, stain  Angel of 10 C.  Plenitude
7 × 12; or (2²+3) (2² × 3)—hence esteemed by some  A wing (army), squadron; a chosen troop  [I.Z.Q. 699]  [Vide K.D. L.C.K. p. 71]	Vide K.D. L.C.K. p. 114] אלון A cup אסוך Angel of 1st Dec. א בהלמי Blasphemed אודף Standards, military ensigns

White Storks  Whiteness; frankincense; Sphere of )		Archangel of Geburah Food, fare Angel  Angel	
Redness; sparkling To be hot Darkness A duke of Edom Roaring, seething; burning	ד כ נ	Daughter, virgin, bride, Kore מלכא  Manna A hut, tent Pekht, 'extension'  Angel of 5 S.	92
Shut up  Body Silence Angel of 9 S.	ג	Mud בין (Deut. xxviii. 58.) יהוה אלהיך [Vide no. 572] Terror, a name of Geburah	
Very silent  The Pillar, Jachin  Water  Kings  Wicker-basket  Night Demon of 2 <sup>nd</sup> Dec. $\Omega$	6 91	A duke of Edom. [Vide אהליבמה A duke of Edom. [Vide also Ezekiel xxiii.]  The sons of (the merciful) בני אל GOD  Incense A disc, round shield Possession  Arduous, busy; an army	93
Kether as Achad. The Number of Paths in the Supernal Beard according to the number of th Letters, בון, etc.  A tree Amen. [Cf. 741] אלוו דונהי ", interlaced Angel of 4 S.	; e	Corpse The valley of vision גיהויון To extinguish Destruction. [Ps. l. 20] A shore A window A drop Children	94

The great Stone אבן גרלה Angel of 2 W.—Daniel Angel of 10 P.	A building; an architect Aquae EL Boni. מי אל המב [" Quicksilver," K.D. L.C.K. p. 442]
The waters  Multitude, abundance; Haman המו Zabulon	A name of GOD Temporary dwelling. [Ex. xxxiii. 11]
Angel of 2 <sup>nd</sup> Dec. מארים d מארים Journey Queen Selah. [Ps. xxxii. 5, 6, etc.]	Image; hid, concealed— pertains to Sol and the Lingam-Yoni  To consume, eat  White
96 A name of GOD Chaldee form of אל ארני By day	The pangs of childbirth הבלי לירה  The Vault of Heaven; an inner chamber; wedlock, nuptial
Praiseworthy; Angel of 7 W. ללהאל Work מלאכה The secret (counsel) of סוד יהוה	Clay of Death, Infernal מיטהיון Abode of Geburah Cognition, knowledge
the Lord. [Ps. xxv. 14]  # 97  Breeder, rearer; Day Demon אומן of 1st Dec. II  Changeless, constant; the GOD אמון Amon  The Son of Man  Archangel of Netzach	אלמים A day; the seas; the times. ימים [Vide no. 1100]  Vases, vessels  The palm; the letter Kaph An effort, exertion. [I.R.Q. 995] מרו מבאל
The appointed time  To seize suddenly (rapere)  A hand-breadth, palm.  [1 Kings vii. 26—Ex. xxv. 25]  A brick, tile	Swallowed, destroyed אלע A storehouse [Vide K.D. L.C.K. p. 147] אק Angel of 4 C.

Archangel of ⊙ and △; Angel of 7 S.; Angel of Malkuth of Briah, etc.  Kingdom; a virgin princess esp. THE Virgin Princess i.e. Ecclesia	5,	בל (1—14) 105  To subvert, ruin, change איר Desert land: Earth of Netzach 106  Attained רבל Angel of T. C
A white goose  Trust, truth, faith  Bela, a King of Edom; to possess; lands, governme	אווז לבן אמונה בעל	Angel of 7 C.  Fish; the letter Nun  Angel of 9 C.  Stibium  Line, string, linen thread
Concupiscibilis  Grace, pride, fame, glory; a wild goat		An egg ביצה Angel of Netzach of Briah עואל Angel ruling געואל
Dust To guard, protect Loathed Food, meat (Ch.) Oblation Prophets A calf	אבק גנן מזון מנחה נבאים עגל	2° × 3°: hence used as the number of 108 beads on a rosary by some sects  The ears  The fruit of a deep valley  Hell of Jesod-Malkuth  A wall  To force, do wrong to  To love very much
Father of the mob, or of the multitude Quarrel, dispute Personal (belongings), small private property Sodom Giving up, presenting, remitting Trade; a fish-hook	אב המון מדין	To shut up, obstruct  The middle  To measure out; a decree; tall. (Masc. gender.) Cf. 113  Angel L.T.D. of  A Giant: "the lust of GOD"  Day-demon of 2 <sup>nd</sup> Dec.   Lightning

QuietמנוחהMusicנגוןAngel of 4מחיאלCircle, sphereעגול	Title of Kether. (Mirum סכנועm)  Angel of 2 C.  A structure; mode of building בנין
צרידא Father of Faith Tectum coeli fabrilis sub quo desponsationes coniugum fiunt	A structure; mode of building בנין  Was angry  Sharpness  Jabok. [Gen. xxxii. 22.]  Note 112 = 4 × 28  The Lord GOD
Resemblance, likeness רמיון Cherubic Signs—m replaced	Ebal עיבל
by ימין To embrace At the end of the days; the right hand A sign, flag, standard Angel of 6 W.	Likewise; the same. (Fem. הקה gender.) Cf. 108 A giving away, remitting בלג A stream, brook
Kinsman  The Number of Abra-Melin Servitors of O.P.A.A. \(\Sigma\)\(\Sigma\)(1—(6×6))\(\delta\)6. \(\circ\)  Red. [Vide Gen. xxv. 25]	Qliphoth of Jesod רמליאל Tear (weeping)  רמע Gracious, obliging, indulgent Science מרע Brains
A thousand; Aleph Ruin, destruction, sudden death אכן AUM Thick darkness Passwords of	Geomantic Intelligence of ז רכוליאל Here am I הנני The heat of the day חום היום To make strong; vehement, eager
מהולל Angel of ⊙ נכיאל Common holocaust; an ascent עולה A Duke of Edom	Doves יונים Heaven of Chesed מכון The munificent ones נדיבים

	,	,	
Primordial	עילאה	Emanated from	XX
	, 117	Of whirling motions	הגכ
Fog, darkness	אופָל	Nocturnal vision היר ליליא	דווו
Guide; Duke	אלוף	Angel ruling of	כעי
	, 118	It is filled	נמר
To pass, renew, change	חלף	Angel L.T.N. of on	עכו
To ferment	חמע		122
Strength; Chassan, Ruler of A	ir חסן	, -	אנו
The High Priest	כהן גד	Revolutiones (Animarum) ולים	גלג
· · · · · · · · · · · · · · · · · · ·	אבן בו בעלובו דמעה האלף פגול the 120	Pleasure, delight	מלו נגע ענג פגכ
Master	כעל	An oak; hardness	124
Foundation, basis	מוסרי		ערו ערו
The time of the decree	מועד	Qliphoth of Chokmah	, -
Strengthening	מכין		
Prophetic sayings, or decrees "His days shall be";—hence Abra-Melin		הל 5 <sup>3</sup> Night Demon of 2 <sup>nd</sup> Dec. אל 2 <sup>nd</sup> [Vide S.D. v. 16]	125 ∜ דנט בפנ
Velum	מסך	Angel of 4 P.	מנז
Prop; the letter Samekh	םמ <b>ד</b>		126
A name of GOD	עו	A widow	אלי
$_{\rm II^2}$	, √_121	Darkness	<b>BR</b>
Vain idols	אלילים	Day Demon of 1st Dec. 8	גימ
?Termination of Abr-amelim?	אמילם	A name of GOD הארני אנלא	יהו
An end, extremity		Hospitality	מלו
	:	18	C 2

Horse	סום	Angel of 6 C.	נלכאל
On, a name of GOD [see 12	- 1 · P	Samael; Qliphoth of Hod	סמאל
penalty of iniquity; "be taken away"	ing	Angel L.T.N. of my	ססיא
takcii away		Humility	ענוה
Material	מוטבע בינ מוטבע	m 1	132
Angel of 5 P.	פויאל	To make waste	בלק
2 <sup>7</sup>	√-128	Angel of 4 W.	ננאאל
Eliphaz	אליפז	To receive	קבל
Angel ruling ∞	אנמואל	[Vide I.Z.Q. 699]	133 גיכק
To deliver, loose	חלץ	Vine	גפן
Robustus gratia. [Vide K.]	D. חסין	Angel of 5 S.	יבו חעמיה
L.C.K. p. 399]	1		ים המלו
GOD, the Eternal One הינן	יהוה אל		
Pleasure [Gen. xviii. 12]	129 ערנה	Burning	דלק
Delight, pleasure	עונג		135
	, 130	Day Demon of 2 <sup>nd</sup> Dec. 25	גוסיון
Deliverance	הצלה	Geomantic Intelligence	מלכדיאי
The Angel of redemption	מלאך ה	A destitute female	עניה
Decrees, prophetic sayings	מלין	The congregation. [Vide	קהל
Eye; the letter Ayin	עין '	no. 161]	_L_
The Pillars	עמודי	[Vide K.D. L.C.K. p. 673]	קלה
Destitute	עני	∑ (1—16). ¥	136
A staircase, ladder	<b>סלם</b>	Spirit of $\mathcal{V}$	הסמאל
Angel of 5 C.	פהליה	Intelligence of $\mathcal{V}$	יהפיאל
	π 131	The Avenging Angel	מלאך ה
He was angry	אנף	Fines, penalties	ממון
Nose	אפים	A voice	קול
Turn, roll	) De		π 137
Title of Kether	מכוסה	A wheel	אופן

	,
The belly, gullet.	A stranger; Balaam
[? Hebrew: vide K.D.	Night Demon of 3rd Dec. געלם
L.C.K. p. 138]	Delights (בתמרים Delights (בתמרים ש
An image, a statue.	
[Gen. xxviii. 22]	The unshoeing
A receiving; the Qabalah	
138	Running waters. [Cant. iv. 15] בוולים
The Son of GOD	$12^2$ $\sqrt{144}$
To smoothe, divide	A sandal
To leaven, ferment	Anterius; the East; days first קרם
To pollute חנף	of the first
Libanon. [Cant. iv. 11, 15] לבנון	The numerical value of the 13 Paths 145 of the Beard of Microprosopus
He shall smite	The Staff of GOD.
Forehead מצה	[Ex. xvii. 9]
π 139	Inscrutable
Hiddekel, the eastern river of Eden	Angel of 6 P.
or Eden	A feast
, 140	146
Kings; Angels of Tiphareth	The First Gate. [Vide בבא קמא
of Assiah, and of Netzach of Briah	K.D. L.C.K. p. 184]
of Brian	Limit, end; boundless
141	The world; an adult
Robust; oaken	
Gathered, collected	The Four Names in the Lesser 147 Ritual of the Pentagram;
Angel of 4 P.	
Precept מצוה	viz.: יהוה אדני אהיה אגלא
Trusty, steady	148 A name of אריה יה יהוה אלהים
L.A. Angel of סכ	GOD
Prima קמא	Angels of Hod in Assiah בני אלהים
142	and Briah
Geomantic Intelligence of 8	Glutton and drunkard. זולל וסובא [Deut. xxi. 20]
Wickedness, destruction בליעל	To withdraw, retire
•	<b>,</b>

Scales; ב	1	155
Victory	1	Adonai the King ארני מלך
Flour, meal		The faithful friend דור נאכון
, 7	r 149	The beard (correct). [S.D. ii. 1, et seq.]
The living GODS. אלים היים [Cf. 154]		Letters of the Cherubic צ:בונים: ו
A beating of the breast; a noisy striking		Angel of 2 <sup>nd</sup> Dec. אים ימיםיה
Amialua [V D I C V m wa] interes	150	"The Concealed and צלמיה Saving"; Angel of 6 W.
Ariolus. [K.D. L.C.K. p. 53] ידעוני A walking shoe		A seed
Thine eye. [Vide I.R.Q. 652] עינך		12 × 13, the number of letters in each 156 'tablet of Enoch'
,	r 151	The Tabernacle of the congregation. [Lev. i. 1]
אלף הה, יוד הה spelt in full אהיה	1	A viper
"TETRA- יהוה אלהים יהוה אחר GRAMMATON of the GODS is One TETRAGRAMMATON"		BABALON, THE VIC- TORIOUS QUEEN. [Vide XXX Aethyrs:
Night Demon of 3rd Dec. ア 対対		Liber CDXVIII]
The Fountain of Living Waters. [Jer. xvii. 13]		Angel of Hod of Briah  Joseph [referred to Jesod] יוסף
A standing upright, stature קומה		Angel of 1st Dec. m
Jealous קנא		בעול
	152	A bird קוֹע
Benjamin בנימן The Bringing-forth One		"Crying aloud"; the name of מעו a King of Edom
Residence, station		Zion
Z (1—17)	153	Limpid blood
L.A. Angel of ← חרקיאל		π I57
Elohim of Lives. אלהים חיים	154	The setting of the Sun
[Cf. 149]		Was angry, enraged; anger

Lingam	זקן		Nine Paths of the Inferior Beard; 14 + 15 + + 22 =	162
The beard. [Vide S.D. ii. 46 and no. 22]	זקן ,7		Son of the Right Hand; בנימין	
-	מופלא		pr. n. of Benjamin	
Female; Yoni	נקבה		Day Demon of 1st Dec. \$\frac{1}{2}\$	
Angel of 9 S.	ענואל		Angel ruling m	
A Duke of Edom	קנז		,	163
	,	158	[Vide no. 361, a הוא אלהים ארני numerical Temurah of 163]	
Arrows	חיצים		***	
To suffocate	חנק		עוקבה Woman, wife	_
Balances. [Ch.]	מאזנין		רצע	164
		159	Ye shall cleave הרבקים	
Surpassing Whiteness. [Vide 934]	בוצינא		Outer; civil, as opposed היצון	
Point 934]	נקרה		to sacred. [Vide K.D. L.C.K. p. 342]	
[Vide I.R.Q. 652]		160	The Pillars עמרים	
Angel of 3 S.	הקמיה			165
Silver	כספ		Strength. [Ez. iii. 8]	
Fell down. Decidit	נפּלְ		"To make them know." להודיעם	
A rock, stone	סלע		[Ps. xxv. 14]	
A tree	עץ		Nehema נעמה	
A Duke of Edom	פיכן		NEMO. [Name of M.T.] עממיה Angel of 3 W.	
Lay, fell. [Ez. iii. 8]	פניְך		An assembly	
Image	צלם		•	166
Cain	קיו		A King of Edom בעלחנו	100
	ארם ע	161	Reus mulctae. [Vide K.D. L.C.K. p. 498]	
lit. the 'primordial' or 'exalted' man			Heaven of Geburah	
The Congregation of the	ההל יו		Night Demon of 3 <sup>rd</sup> Dec. ת	
Eternal	' '''		Native land of Job	
	קינא		The Most High	
	,	22		

	π	167	Spirit of ♀	קדמאל
The Unnameable One	אסימון			176
(a demon)			An advisor, counselling	יועץ
Fetters. [Job xxxvi. 8]	זיקים	60	To eternity	לעול <u>ם</u>
Parentes Superni מא עילאה	אבא וא	168	Illegitimate	פסול
13 <sup>2</sup>	_	169	<b>5</b> . <b>5</b>	177
The accentuator	מעמים		Dominus Domino- rum	ארון הא
The Wand; (David's) Staff	מקל	170	The Garden of Eden	גן ערן
Cloud			To cry out for help	זעק
∑(1—18)	ענן	171	Angel L.T.D. of 13	סגדלעי
Principium emittens	מאציל	171	Plenitude of plenitudes	מלוי המי
Emanating from	נאצל		The lower part, the loins	178 חלצים
Angel L.T.N. of ₩	פלאין		Good pleasure, choice, decisi	
"The Face of God"; name	פניאל		will	,
of an angel			Quicksilver	כסף חי
0 ( 1' 11.1		172		π 179
Cut, divided	בקע		Ligatio	עקרה
He affected. [Not written]	יעצב			180
Clusters; grapes	ענבים		A spring, fountain. [Cant.	מעיין
The heel, the end. [Mic. vii. 2]	עקב נסי		iv. 15]	·
Jacob	π	173	The front part	פנים
Lighten mine eyes	גל עיני	-73		, π181
Day Demon of 3 <sup>rd</sup> Dec. $\infty$	גצף		Vicious, faulty	פסולה
	,	174		182
Torches	לפידים		Deus Zelotes	אל קנא
Splendor ei per cir- סביב	נוגה לו		Outcry, clamour	זעקה
cuitum			Layer of snares, supplanter;	יעקב
$\Sigma \{\mathbf{I} - (7 \times 7)\} \div 7.$	φ	175	Jacob	1
Suction	יניקה	Management of the same		מלאך, ר
Duplicity	מכפלה		Passive [as opposed to	מקביר
A slipping, falling	נפילה		= active]	
		23		

	183		
	184	Countenance	# 191 אנפין
Ancient time; eastward	104	[Vide K.D. L.C.K. p. 143]	אפסים
	185	Night Demon of 1st Dec. γ	
	186	A box, chest; a repository	פאכץ
A stone of stumbling; a אבן נגף rock to fall over. [Is. viii. 14]			קופה 192
An increase קוסף		Poisonous wind, Simoon	זלעפה
Praefecti ממונים		Ye shall cleave in ביהוה TETRAGRAMMATON.	חרבקיו
A place		[Vide no. 220]	
Back of the Head; an ape; the letter Qoph		[	π 193
	187	TD: 14	194
Angels of Chokmah, and of Chokmah of Briah		Righteousness, equity, justice the Sphere of $\psi$ . [Vide	
Lifted up		K.D. L.C.K. p. 656]	
[K. of S., Fig. 52]		A flock	195
	188	Visitation	מקנה
Jaacob. [Vide K.D. L.C.K. יעקוב			פקודה בקודה /-
p. 443] The Master of the Nose כעל החומם		Mare Soph. [Vide K.D.	√ 196 nn ni
The Master of the Nose		L.C.K. p. 435]	ים סוף
Fons obseratus. [Cant. גל נעול	189	The crown, summit, point	קוץ
iv. 11]		· /•	η' π197
The Ancient among סבא דסבין		El Supernus	אל על
the ancient		(Vide K.D. מא עם הוה	אנא ח
Σ (1—19)	190	L.C.K. p. 71]	
Ubi perrexit Angelus ויסע ויבא וים			198
Internal פנימי		Victories	נצחים
Corona florida prominens ציין		A giving fractive 'E')	π 199
The side or flank; rib		A giving freely; Ἐλεημοσύνη	צדקה
First devil. V. Porta Coelorum Fig. XVI		Alae. [Vide K.D. L.C.K.	<sup>200</sup> כנפים
The end, appointed time.		p. 483]	
[Dan. xii. 13.] [Vide no. 305] '		A branch	ענף

A bone עצם	]	Mighty; hero	גבר
Archetypal קרמון	]	Mountain	הר
Belonging to the Spring קיין			206
A sling; a casting-net		Assembly; area	אדרא
Divination Quantum Divination	]	Hail	ברד
,	201	Spake; word; cloud	דבר
Light (Ch.)	5	They of the World	ימי עו
To make empty	202	m a governion	207
Pure; a field; son			אגראו ארון י
Elevatio זקיפה		Light. Cf. 9 and 11. Aur is	אור אור
Apertures נקבים	_	the balanced Light of open	
L.A. Angel of m		day	
Many, much		Limitless	אין סו
	203	Ate	ברה
Initials of the Trinity:		Walled, fenced	גדר בבר
אב:בן:רוח Passed away, perished; feather, אבר		That which cuts. [Vide no. 607	_
wing; (it. membrum et quid. genitale)	1	The Elders. [Deut. xxi. 19] Melt, fuse	זקנים זקק
To lie in wait	,	The Crown of the Ark	זר' י
A well, spring		Grow great	רבה
Created ברא			208
Exotic, foreign		Feather	אברה
Divide, foreign		A cistern	בור
Commencement of the name אברא	204	Bowed	גהר
Abra-Melin	,	To make strife, contend	גרה
Foreign resident; race S.; an		Hagar	הגר
age (Ch.)		To kill	הרג
The righteous		Abominable	זרא
Duy Davis of and Dag 69	205	Jizchak. [Vide K.D. L.C.K. p. 266]	יצחק
Day Demon of 2 <sup>nd</sup> Dec. Υ		p. 200] Multitude	רוב
Splendrous	25	Manufado	D

		209	A girdle	חגר	
Chief Seer or Prophet (hence Abra-Melin)	אבראה		A flood; Jeor	יאר	
Reward, profit, prize	אגרה		"Fear," the fear of the	ירא	
To delay, tarry; behind (pre			(i.e. wonderment)		
Way	ארח		a 1		212
10th Spirit of Goetia.	בואר		Great Voice	דבור	
Dispersed	בור		Night Demon of 1st Dec. 19	האור	
Sojourned, dwelt	גור		Splendour; to enlighten	זהר	
Honour; a King of Edom;			To spread out; harlot; golde	ורה en	
the Supernal Benignity	, .		To enclose; secret chamber	חדר	
Oppressed	זרב		Character C.1		213
<b>\S</b> (120)		210	Strong, powerful, mighty	אביר	
Adam Primus. [Vide no.	אדהר		Calx	גיר	
607]	<b>-</b> 445-		[I.R.Q. 234 (?)]	הרדר	
Day Demon of 1st Dec. 55 Choice	בזאר		Slaughter	הרגה	
	בחר		Loaded	וזר	
Pass on, fly To decide, determine	ברח גזר		To be strange; a stranger	זור	
To dwell; circle, cycle; ge			The Supernal לאה דאל	חסר עי	
ration	110- 111		Mercy of GOD		
To conceive	הרה		Nubes Magna	ענן גדו	
A joining of words; incanta	חבר -1		A girdle	אזור	214
tions; to conjoin; a brot	her		Angel of 1st Dec. γ	זור	
A sword	חרב		Whiteness	 דור	
Angel of 1st Dec. 18	מסנין		Came down	ירד	
Naaman	נעמן		Air; Spirit; wind; Mind	רות	
[Vide @EAHMA]	נ:ע:ץ		mi, Spint, wind, wind	1111	275
Punctata	נקודים		Eminent; a Prince.	אדיר	215
	' π	7211	[Ps. viii. 1]		
[Worthy]	אבחר		A path, narrow way	אורח	
A lion	ארי		Posterior; the reversed part	אחור	
Strong	גבור		A rising; to rise "as the Sun	זרח ",	
A flash; lightning	הארה	l	give light		
		2	6	D 2	

26

To encompass. [Vide K.D. L.C.K. p. 340]	הזו	Odour, a smell	ריח
6 <sup>3</sup>	3/ <sup>-</sup> 216	Mundatio, mundities	219 מהרה
Night Demon of 1st Dec. $\simeq$ אוב	•	The Number of Verses in	
	אר	Legis	2.DC1 10220
The middle Gate. א מציעא		The Elect	בחיר
[Vide K.D. L.C.K.		Heroina; Augusta; Domina	גבירה
p. 184]		Ye shall cleave	חדבקיב
Courage	גבו	unto TETRAGRAMMAT	,
Oracle 7	דב	[Not written]	
Blood of grapes ענבים	רם	Clean, elegant	מהור
Dread, fear	ירי	Giants. [Fully written only	נפילים
Profound. [Ps. xcii. 6]	עוכ	in Num. xiii. 33]	_
Anger, wrath	רוג	Left-handed Svastika, drawn square of 3 given by	
Latitude T	רור	Cf. 231	rigrippa.
	217	Long	ארך
The air	אוי	Angel of 10 S.	מנקאל
Temple, palace	ביר		222
Food	בר	Urias	אורִיה
A bee	דב		אל המי
The navel	מב	[Ex. xxiii. 20]	
Angel ruling ל	מוי	Whiteness	הוורה
Angel L.T.N. of m	סה	Goodly mountain. [Ex. iii. 25]	הר מוב
Controversia Domini	ריב	Now, already; K'bar, "the	כבר
	218	river Khebar"; Day Dem	
Ether. [Vide K.D. L.C.K. 💦	אוי	of 3 <sup>rd</sup> Dec.	
p. 55]		I will chase	ראויה
The Creative World			π 223
The benignity of Time ד עולם The Moon	1	Mala (Ch.)	224
	ירו	Male (Ch.) Walk, journey; The PATH	דכר דרד
	רב	•	דרך
Arcana	רזי	Principia emanandi	חוקקי

Effigurata Union	חקוק <b>י</b> יחור	Sum of the Four Ways of spelling 232 TETRAGRAMMATON in the Four Worlds
15 <sup>2</sup> [Vide K.D. L.C.K. p. 234]	$\sqrt{}^{225}$ גזרריא	Geomantic Intelligence אמניציאל of H
Profound, hidden; the North [Vide K.D. L.C.K. p. 666	]	Ruler of Fire  Equivalent to יהי אור, יהי אויר, אויר, אויר, אויר, אויר, אויר, אויר, אויר אויר, אויר אויר, אויר אויר, או
Long, tall A piscine, pond; [Blessing, Prov. x. 22] Remember; male (sacred	# 227 ארוך ברכה זכר	Let there be Light! The Mystic Name of Allan Bennett, a Brother of the Cross and Rose, who began this Dictionary.
Phallus—Vide S.D. ii. p Damna. [Vide K.D. L.C.K p. 569]	. נזיקין	π 233 Memento The Tree of Life. [Vide עין החיים
First-born Blessed!	228 בכור ברוך	no. 228]  Night Demon of 3 <sup>rd</sup>
Ruler of Earth The Tree of Life	בייו כרוב עץ חייכ	Dec. ##
The free of Ene	π 229	Archangel of Chesed, and Angel of Chesed of Briah
Astonishment [Vide K.D. L.C.K. p. 153]	230 הכרה מקיף	236 Angel L.T.N. of יי A handful קומין
Fasciata Angel of 2 <sup>nd</sup> Dec. my	עקורים ראיריה	Angel of 3 C. ראהאל
Hod, 42-fold Name in Yetzirah. [Vide Liber 777, Col. xc. p. 18]	יגלפוק	Dominus Mirabilium אדון הנפלאוה Rachel
ン (1—21). Right-handed S drawn on Sq. of さ	Svastika, 231	Azrael, the Angel of Death אזראל
Prolonged; grew long Male	אריך דכורא	Iron ברזל The lot

Angel of 3 <sup>rd</sup> Dec. 8	יכסגנוץ	Vision, aspect
Myrrh  Plagae Filiorum  Hominum. [I.e. Succuber K.D. L.C.K. p. 562]	מר נגעי בני נגעי בני: ae,	מרגג Angel L.T.D. of 8 Height, altitude
Prima Germina	נצנים	Angel L.T.N. of אלויר
Angel of 1st Dec. 😄	ממפמ	To overwhelm (Ps. lxxvii. 18);
Cash; counted out, paid down	פקודים	a flood A light
High, lofty	רם	Night Demon of 1st Dec. אום אום
L.A. Angel of 13	<sup># 241</sup> סמקיאל	Sensus symbolicus רמז
Ariel, Angel of Air Recollection	242 אריאל זכירה	Abraham. [Vide 243 and אברהם Abraham. [Vide 243 and 505, 510. Discussed at length in Zohar]
Abram. [Vide 248]	וביו ה 243 אברם	The Three that bear wit- + - + - + ness, above and beneath,
Created (he them). [Gen. v. 2]	בראם	respectively. DTN the Spirit, the Water, and the Blood; N being Air
Learned, complete. To find bring to pass (Ch.)	nish, גמר	(Spiritus), 7 standing for Blood, and 5 being
A bone; to destroy	גרם 244,	both Water and the initial of מים, water. For see 203
Angel of 7 P.  To be insensible; in deep sleep, in trance. [Vide no. 649]	הרחאל רדם	Uriel or Auriel, archangel of אוריאל Earth, and angel of Netzach; = "The light of God"
- <del>-</del>	245 ארם קרט	In vision. [Vide K.D. במראה L.C.K. p. 553]
Gall, bile	מרה '	Gematria גמרה
Spirit of God	רוח אל 246	Wine; bitumen; an ass (from "to disturb")
Angel of 3 S.	הריאל	Mercy; womb
Myrrh	מור	A lance

TAA TOU LINE	249	Merciful	רחום
L.A. Angel of 8			255
Night Demon of 2nd Dec. $\simeq$		Night Demon of 3 <sup>rd</sup> Dec	
Fear, terror	מו	Burdensome; with difficu	רומרא lty
	250	The East	מזרח
The living GOD of the Worlds; or, of the Ages	)X	A river, stream. [Gen. i Cantatio elata	נהר (i. 10 רנה
[The South.] Midday	דו	$16^2 = 4^4 = 2^8 = 256$	J 4 8 256
Habit, action (Ch.)	מו	Aaron	אהרן
The angel Uriel: "Vrihl,"	# 251 או	Tidings (Ps. lxviii. 12); a saying, speech. [Vid K.D. L.C.K. p. 128]	אמירה • •
i.e. Magical Force. [Vide Lytton's "Coming Race," andAbra-Melin—forehead Lamen]		The Sons of the Righteo [See no. 705] [Vide K.] L.C.K. p. 20] The Spirit of the Mother	ם. מפולמין
Angel of 10 W.	רי	Aromatarius	רוכל
	252	111 011140411415	7211
Serpent's den	1	The Ark	# 257 ארון
∑ (1—22)	253	A Magician	חרמם
Proselytes D'		"To His fearers." [Ps. xxv. 14]	ליראיו
Matred; who symbolizes the בורך Elaborations on the side of	מנ		מקל לבנה
Severity		Terribilis Ipsa	נורא
	254	10	21 112
Angel of 3 <sup>rd</sup> Dec. כריאל		The red light	258 אור ארום
Geomantic Intelligence of ←	זור	Hiram (King of Tyre)	חירם
An ass	חכ	Mercy	רחמי
A mark, aim	<b>さ</b>		259
A solemn promise, vow	נד	Throat	גרון
Spikenard. [Cant. iv. 14]	נר	Nitre	נמר
A spear	רו	Reuben	ראובן

$\Sigma \{ 1 - (8 \times 8) \} \div 8.$	<b></b>	260	Footprints (foot's breadth).	מדרך
Intelligence of \u2207	מיריאל		[Deut. ii. 5]	
The Concealed	ממירא	and the state of	A straight row. [Vide K.I L.C.K. p. 455]	סדר
I.N.R. [Vide 270]	י:נ:ר:			
Exaltabitur	ירים		Channels, pipes	רהטים
A vineyard	כרם		Architect	265 ארריבל
Ineptos et profanos	לפסילים		Broke down	
[Ps. viii. 1]	מה אדיר			הרם
Declined	סר		A cry of the heart; anguish anxiety	צעקה ,
To gather, draw together	צמצם		,	266
		261	Chebron	חברון
He bound; an obligation, a prohibition	אסר	201	Termination of Qliphoth of 12 Signs	ירון '
Abhorrence, abomination. [Is. lxvi. 24]	דראון		Contraction	צמצום 267
		262	Illicit, forbidden	אסור
Lofty; Aaron	אהרון		Geomantic Intelligence of §	ורביאל ג
Severities	גבוראן		Currus; Vehiculum;	מרכבה
Terrible	הנורא		Thronus	
Conclavia	חדרים		Nasiraeus	נזיר
Eye to eye. [I.R.Q. 645]	עין בעין			268
	, , ,	263	Stones of the sling	אבני הק
Angel of 2nd Dec. sss	אבדרון	203		π 269
Angel of 2nd Dec. H	אורון		By-ways	ארחין
Geomantic Intelligence of m	, ,		Father—Spirit—Son	בן רוח אָ
Gematria	גמטריא		Angel of Binah of Briah	כרוביאל
Pained	גרם		T Laur	270
		264	Levers, bars	בריחים
Emanantia. [Vide K.D. L.C.K. p. 338]	חקוקים	204	I.N.R.I. Initials of: Jesus Nazaraeus Rex Judaeorus Igni Natura Renovata	n;
Jarden. [Vide K.D. L.C.F. p. 455]	ירדן ג		tegra; Intra Nobis Regnu deI; Isis Naturae Regi	ım

Ineffabilis; and many other sentences. Vide Crowley Coll.Works Vol. I. Appendix		בראין (1—23) 276 Angel L.T.N. of $\simeq$ . [Vide Liber 777, p. 29]
Earth (Ch.); whence = low, mean  Angel of 2 <sup>nd</sup> Dec. \$\frac{1}{2}\$  [Vide no. 256, אמר		A Cithara כנור  Night Demon of 1st Dec. מרוכל  The Moon
Earth To consume, injure; brutish בער		semen  [For multiplying.] [Not אירבה written. Vide K.D. L.C.K. pp. 157 and 837]
Percussione magna מכה רבה The evening: an 'Arab,' i.e. a person living in the West		Angel of 3 <sup>rd</sup> Dec. מהיבר Gratia, benevolentia
Day Demon of 3 <sup>rd</sup> Dec. \$	273	278 Angels of Jesod, and of Binah of Briah—Cherubim
The stone which אבן מאסו הבונים the builders rejected [Ps. cxviii. 22]		עובר The Material World עולם המוטבע
The Hidden Light אור גנוז Four ארבע		בירו (Vide K.D. בירו L.C.K. p. 495]
Rebuked נער Took away ירע		[7×40, the Squares on the walls of 280 the Vault. See Equinox I. 3. p. 222]
Paths דרכים		Qliphoth of v3דגרגירוןA record (Ch.)דכרון
[Vide K.D. L.C.K. p. 72] אחוריים	275	Angel of the Wood of the World of Assiah
Domicilium pulchrum. רירה נאה [Vide K.D. L.C.K. p. 395]		The Letters of Judg- ment: the 5 letters having a final form
Fluvius Iudicii. [Vide K.D. L.C.K. p. 117]	'	having a final form Archangel of Malkuth סנדלפון
Qy. Sruti "scripture"	)	Citizenship

[Vide S.D. 528]	פר			17 <sup>2</sup>	√ <sup>-</sup> 289
Terror	רף		Apertio.	[Vide no. 537]	פטר (
	$\pi$ :	281	Particular	re	פרט
A crown—Ashes	אפר				290
Attire; adorned	פאר		Thine end	emy	ערכ
Angels of Briah, and of Malkuth of Briah	ארא ארא	282	Torrentes (He) trea	s Aquarum sured	אפיקי מים אצר
Spirit of Lives	רוח ו ת	283	` '	particular, the	
Aurum inclusum		203	Qy. spott	ed?	נמרא
- ,	זכרון רגלי		Adhaesio princep	; adhaerens; os	סירכא
That goes on toot	1 / 2 4 1		L.A. Ang	gel of ₩	צכמקיאל
Geomantic Intelligence ריאל of ח		284	A young l	bird. [Deut. xxi	י 292 i. 6] אפרוה
The small area of an enclosed garden	ערוגו		Gold A medici	ne, drug	בצר רפואה
		28 <b>5</b> 286	Day Dem	non of 2 <sup>nd</sup> Dec.	# 293 <b>צארב</b>
High, lofty	מרוכ		Purple		294
	:	287	-	g to Autumn	ארגמן
, ,	אפיכ		Melchized		מלכיייבר
Night Demon of 3 <sup>rd</sup> Dec. 8	ופאר זעיר		xiv. 18	-	מלכיצדק
Geomantic Intelligence of 🖘 🥍	מורי	288	Curtain, o	canopy; vault.	יריעה <sup>295</sup>
Vindication	ביעוו	200	Eyelids		כנפי העין
	זאפר		[Vide K.	D. L.C.K. p. 49	פטור [8
Breeding, bearing; offspring. [Vide K.D. L.C.K. p. 313]	עיבור		Of the Ea	arth. [Vide no.	296 הארץ [992]
[Vide K.D. L.C.K. p. 571]	רפח		Incurven	s se	כורע
		33			${f E}$

Rigorose procedere; fumarie; rock. [Vide K.D. L.C.K. pp. 459, 663]		Separation בירוד The Spirit of GOD. [Vide Gen. i. 3]	
Thesaurus; gazophylacium; אוצר conservatorium A name of GOD	297	"My Lord, the מרני המלך נאמן faithful King"; a name of GOD	301
attributed to Geburah A secured house; a fortified castle		Fire אש A candlestick מנורה	
A City of Edom בצרה  The Throne; a Name of Briah  Nuriel		Earth of Hod  To cut open, inquire into;  Dawn	
The neck צואר	298	L.A. Angel of נו Hath protected	
Amen, our Light אמן אור Son of the GODS בר אלהין White צחר	290	To putrefy  Did evil; putrefaction	303
Pathetic appeals ; com- miserations		A species of gold רוץ Green	
Angel of $2^{\text{nd}}$ Dec. $\infty$ רהרץ $\mathbf{\Sigma}$ (1—24)	300	Green באמבריאל Geomantic Intelligence כאמבריאל	
אור בפאהה אור בפאהה Wide Beth אלף למד הי יוד מם		White	305
Elohim. Dissert. II. Cap. 1. A spelling of אלהים in full. Formation		Dazzling white light  Tender herb. [Gen. i. 11]	i
Profundities מעמקים God of Chesed, and of Hod		Netzach, 42-fold Name in Yetzirah. [Vide Liber 777, col. xc.]	
of Briah; Temura of יהוה		Yetzirah: "formation"	
Incircumcisus	34	A curving, bending בריעה E 2	1

The end of days, appointed קין הימין time. [Dan. xii. 13]	31 To trample on, conquer	0
A lamb		
	E 1 STRO 3	
הש	The Initials of Idra Rabba :ינר:ק:	
Father of Mercy	Oadisha, [Each Letter]	
Merciful Father אב הרחמן	, Kether]	
A woman, wife; virago	Is, are; essence, being	
Honey דבש	Leo iuvenis	
Domina. [Vide K.D. מומרונא L.C.K. p. 528]	'	
[Vide K.D. L.C.K. p. 571] ניצוציין	π31 Man: but vide K.D. L.C.K.	1
Coldness; pertaining to Winter קור		
Angel of 6 S.	A 1 C	
· · · · · · · · · · · · · · · · · · ·	Anchorough of Dinch	
Malo-Granatum רימון	Archangel of Air; Angel of	
אין Night Demon of 2 <sup>nd</sup> Dec. און וריאין	$\pi^{307}$ 8. and of Chokmah of	
Ribkah רבקה		
,	$3^{\circ 8}$ 26 × 12, the Twelve Banners 31	2
Daybreak בוקר	20 11 12, 1110 1 11 11 11 11 11 11	-
Sparsor		
Investigation הקר		
A harsh, grating sound	5.50	
Approaching, near		3
Ice קרח	Amost of est Dog my	
T	31	4
A leper. [Vide K.D. מוסגר		
L.C.K. p. 495]	Metatron, Archangel of Kether, and Angel of	
Angel of 2 <sup>nd</sup> Dec. 8	Tiphareth of Briah.	
Strepitus cordis, mussitatio, susurratio, rugitus		
Field, soil, land	Shekinah]	

Out of the way, remote Shaddai: "The Almighty"; a name of GOD	"Boy," Name of of Metatron	319 320 Enoch, and
Ice; crystal גביש Gullet שמ Formation יצירה	A Duke of Edom. Liber 777, p. 2 The friends L.A. Angel of ‡	
Visio Splendoris מראה הנוגה Gomorrah	Angel of 3 <sup>rd</sup> Dec. Angel L.T.D. of 1	,,
The Number of Servitors of Abra-Melin Sub-Princes  Day Demon of 3 <sup>rd</sup> Dec. で ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) ) )	Angel of 9 W.  Qliphoth of 8	שאהיה ארימירון
Ligatus חבוש  Green ירוה  JESU ישו  A bundle, handful	Lamb Angel L.T.N. of a	קו האמצעי
Visitans iniquitatem פֿוקר עון Aporrhea (Vide K.D. L.C.K. p. 54) To worship, bow down	Long-absent broth Qliphoth of \$\sim\$ Angel of 3^rd Dec.	בהיסירון
-· π	See no. 314; it do Shekinah	1
ואלפר (Vide Ps. xcvii. 11) אורעם (Vide Ps. xcvii. 11) אורעם (Tron (Ch.) אורעם (Tron (Ch.) אויבה (Tron	Spirit of &  Intelligence of &  Angel of 2 <sup>nd</sup> Dec.  Need, indigence	ברצבאל גראפיאל נינדורר ש צריכה
Labrum lavacri, et basio כיור וכנו eius A copse, bush	Jesus. [Note the TETRAGRAM completed by the Spirit of GC 36	IMATON 7 300 q.v.

Vision	שאייה	1		334
		327	A still, small Voice. ול דממה דקה	
Day Demon of 2 <sup>nd</sup> Dec. my	בוטיש		[1 Kings, xix. 12]	
[Vide K.D. L.C.K. p. 461]	ישיבה			335
Night Demon of 3rd Dec. 19	כיצאור		Dies Mali	
4 Princes + 8 Sub-Princes servient to Spirits		328	The KING אלך מלכי המלכים above the King of Kings. [Vide K.D. L.C.K. p. 537]	3
Angel of 3 W.	החשיה		Ordering, disposition אַערבה	•
To steam; darkness. [Vide K.D. L.C.K. p. 280]	חשך י		oracing, disposition	336
		329	An attack; a request, petition מאלה	,
Angel of 1 <sup>st</sup> Dec. ≏	מרסני		Night Demon of 1st Dec. [1] צבניך	,
		330		π 337
Boundary, terminus; crossp			Ruler of Earth נורלאך	
Revolution; hurricane, temp	est כער		Hell of Supernals; a City of	
Error: fault	של		Edom; the Place of Askings.	
Ephraim		331	[Vide Liber 777, p. 23]	
•	אפרים		m	338
Arbor magna. [Gen. xxi. 3,	,		To cast down	T
Archangel of Chokmah	רציאל	332	He hath pardoned (or, subjected)	•
Lux Ardoris	אור היק		A garment; clothing	7
Night Demon of 3 <sup>rd</sup> Dec. H	אנדרומ		To send forth	
A Duke of Edom. [Vide	מבצר			339
Liber 777, p. 22]	· <b>-</b>		Angel of 3rd Dec. ל בריברוריאל	340
Locus vacuus. [Vide Y. K.D. L.C.K. p. 551]	מקום פנ		"Ferocious" lion	
		333	Uncus focarius—fire-shovel גרופיא	<b>)</b>
Qabalah of the Nine Chambers	איק בכר		Book 75%	
Choronzon. [Vide Dr Dee, & Lib. 418, 10 <sup>th</sup> Aire]	חורונזון		Pares; a word written on the wall at Belshazzar's feast. [Vide Dan. v. 28]	9
Snow	שלג		There; The Name	,

The sum of the 3 Mother letters; $\aleph$ , $\Sigma$ , and $\varPsi$	341	He was appeased. [Esther, שככה vii. 10]
Yesterday wax		346
Guilty, damned		A spring; spring water
A red cow		A water-pipe; channel
Expansum; sepimentum; diaphragma		Good pleasure; the Will-power רצון
The Name (Ch.)		π 347
Coctio בישל Perfume בשם	342	Palanquin (Cant. iii. 9); אפריון Bridal bed; nuptial chariot. ["thalamus seu coelum fab- rile sub quo copulantur nu-
Night Demon of 2nd Dec. 8 פוכלור		bentes"]
A blaze, flame		348
73 3/	343	Five; to set in array
"And GOD said." ויאמר אלהים [Gen. i. 3]	0.0	Third King of Edom השם # 349
A sweet smell		350
·	344	Day Demon of 3 <sup>rd</sup> Dec. גריגוש
A plantation, garden. [Cant. iv. 13]		A sapphire (Ex. xxviii. 18). [Vide K.D. L.C.K. p. 19]
Di Alieni אלהים אחרים	345	Ophir; a young mule; dust of the Earth
GOD Almighty אל שרי		The Horn; head
"In that also"—referred to		Vacuum
Daath		Intellectus שבל
The NAME		<b>S</b> (1—26) 351
Lioness. [Vide K.D. L.C.K. לישה		Man win
מהש Moses. [See 543, numerical משה		Angels of Malkuth; burnt or משים incense offering; "The flames"
Temurah of 345]  Dominator		Hiram-Abif, a cunning חירם אביף
שולם Shiloh		artificer at the Temple ' of Solomon; the hero
5111011	ı	or solution, the nero

of a famous allegory prophetical of Frater Perdurabo  h in A. Angel ruling 1st Dec. A, that was rising at the birth of Frater Perdurabo	5	A young mule  Ophra, mother of Goliath  Spirits of the living  12-fold Name, Geburah in Yetzirah		357
Moses the Initiator	ත	Iniquity	נושא	
Elevatus XE	ני			358
The Exalted Light ר מעלה Long of Nose; i.e.  Merciful; a title of the supreme GOD Lightning An approach  Goshen The fifth The Secret of TETRAGRAMMATON is to His fearers. [Ps. xxv. 14]	ב ק ק 353 גי	Messiach, the Messiah Nechesh, the Serpent that initiated Eve	גשנה יבא שיר משיח נחש אשיאום	359
Delight, joy	<i>"</i>	p. 235]	,	
Grew fat; anointed Heptaeteris intermissoria		The Messiah [Vide K.D. L.C.K. p. 235] [Vide K.D. L.C.K. p. 235]	המשיה הנשה השנה	360
Thought; idea Year	מ	Angels of Jesod of Binah Seeking safety; Angel of 7 W.	ישים מהשיה	
The Cedars of Lebanon רוי לבנון Expiationes. [Vide K.D. בורים L.C.K. p. 612]	8	Tonitrus  Shin; a tooth  Two	רעמים שין שני	

3::		The World of Briah ריאה	עולם הב	
$19^2. \begin{array}{c} 3 \\ 6 \\ \vdots \\ 1 \end{array} \begin{array}{c} \checkmark$	361	Angel of 2 <sup>nd</sup> Dec. II	שהרני	
God of Malkuth ארני הארץ				370
"Men"; "impurities" אנשי		A foundation, basis	עקר	31-
Foundations. [Ch.]		Creation	עש	
The Mountain Zion הר ציון		Salices rivi. [Lev.xxiii.40]	•	
Ruler of h		Zopher	צפר	
Angel of 7 P.		White lead, tin	קסטרא	
	362	To rend, cut, blame, curse	קרע	
1	363	Green. [Vide S.D. p. 104]	,	
The Almighty and Ever-living GOD		Salem	ישלם	
Ever name GOD	364		2/5	
Lux Occulta אוד מופלא		Sinistrum	}	37 I
Satan		Sinistrum	שמאל	
Demons				372
Opposition; resistance		Aqua spherica	אספירכז	
Partle of Windowski	365	Agni	כבשים	
Earth of Tiphareth		An oven, furnace	כבשן	
An uncovering, exposing		m	עקרב	
Night Demon of 2nd אנדראלף	366	Herbage, grass	עשב	
Dec. 13		Seven	שבע	
	r 367		$\pi$	373
Black [scil. of eye-pupil]: אישון middle: homunculus				374
Day Demon of 3rd Dec. מאיכורן				375
	368	Generally and specially	כרל ופר	
The Spirit of the רות אלהים חיים GODS of the Living		Solomon	שלמה	
$\Sigma \{\mathbf{r} - (0 \times 0)\} \div 0.$ (	260	A City of Edom	שמלה	
2 {1—(9 × 9)} ÷ 9. ( Spirit of ). [Vide   דשמוראי	369			376
Liber 777, p. 19]		Dominator	מושל	٠.

Esau, father of the men of Edom. צישו (Ad-om, Adlantes*)		Iuramentum. [Vide K.D. אָר	# 383 שבוי
A bird		L.C.K. pp. 67, 695]	
Peace. [Refers to Kether] שלום			384
	377		385
Nervus luxatus; Vena גיר הנשה Ischiatica. [Gen. xxxii. 32]			מהר
~			עשיו
שבעה שבעה \$\ \(\begin{aligned} \begin{aligned} aligned	378	Gloria cohabitans [vide K.D. 7. L.C.K. p. 711]; the Glory	שכינ
'In peace'		of God	
Pruna ignita; Chaschmal		Lip	שפה
Iuramentum. [K.D. L.C.K. שבוע		Tesus	386 ישוע
p. 695]			לשוז לשוז
, $\pi$	379		J
Abschalom אבשלום		Tziruph, a table of Temurah	צירון
[The sum of the letters of TETRA-	380		387
GRAMMATON multiplied severally by those of Adonai;		The hardest rock.	388
$(' \times \mathbf{X}) + (\mathbf{L} \times \mathbf{L}) + (\mathbf{L} \times \mathbf{L})$		[Ps. cxiv. 8]	72 711
וֹ: בּ: שׁ: ןְ: =			חפש
Difficulty, narrowness		•	שלח
Pain, trouble, misery עצב עצבון		Ι,	π 389
Thick darkness, fog			
[Vide no. 370] קסמירא		Gen. v. 2	390 זרר ו
Heaven of Hod		· · —   · ·	יבי מפרי
	381	•	מפי <i>יי</i> פרנס
Clamour, prayer	301	· •	פו נט שמינ
שועוו יייקיים יייקיים		Oil	
Day Domes of and Day of Market	382		שמן
Day Demon of 3 <sup>rd</sup> Dec. $\simeq$ צאראין	j	Night Demon of 2 <sup>nd</sup> Dec. II	שץ

<sup>\*</sup> Refers to a theory that the 'Kings of Edom' who perished before the creation of Adam were a previous race inhabiting 'Atlantis.'

Salvation, help	ישועה	391	Sensus literalis. [Vide K.D. L.C.K. p. 12]	פשוטה .י
The Inscrutable Height. [Kether]	רום מעלר		(He had) Karnaim (in his hand)	קרנים
		392	Angels of Chesed of Briah	שיככים
Aromata	בשמים		Sack	שק
Habitaculum	משבן			, π401
		393	Cursing	ארר
Table. [Vide no. 388]	שולחן	394	Essence; "the"	את
	j	205	Sought into, or after	402 7155
Robustus (virilitas) Iacob	אביר יעקו	395	Tested, purified	בקש
The Heavens	השמים		Filia	ברר
Oil	השמו			בת
Manasseh	מנשה		A spider Paths	עכביש שביליו
Second	משבה		rauis	שביקין
Judge	שופט		The Stone; Sapphire	אבן ספיר
Day Day of St Day m	A445 15A	396		404
Day Demon of 1st Dec. M	יפוש		Law, edict	דת
T T (mt)		397	Almond; to watch, be awa	ke; שקד
Lux Interna. (Title of Kether)	אור פנימי		to hasten	405
Fifty	חמשים	398	Fearful things, serpents of	זחלי עפר
Book	חפשי		the dust. [Job]	
Angel L.T.D. of γ			[Cf. no. 227, הובר] Phallu urethra. [Vide Deut. xxii	s; שפכה ii. 21
Pride; esp. of gait	סטרעטן		-	•
Tride, csp. or gair	שחץ		∑ (1—28)	406
	שגופי	399	THOU: a name of GOD	אתה
_			Vulgar, common; plebeian	
20 <sup>2</sup>	$\sqrt{}$	400	Leg	שוק
To use Magic, witchcraft	כשף,		Alterations	שנוים
Erudiens, a title of Yesod	משביל		The letter Tau	תו
		42		F 2

	407	New. (Ch.)	חדת
Signum	*	Jesus GOD	יהשוה אלהים
The Precious Oil	<b>"</b>	White whorl	צמר לבן
	408	Celsitudo superna	רום עליון
Lapis sapphirinus	8	A longing for	תאוה
Haec n	रा ।		413
[Vide Deut. x. 10, 15]	ן ו		414
Detailment.	π 409	Azoth, the fluid. A	+Z (Lat.) אורת
Patriarchs בהתא		$+\Omega$ (Grk.) $+ \Pi$ (H itial and final in 3	
Fathers Fathers	×	The Limitless Light	
One (fem.)	×	Meditation. [Ps. xl	1 1
Ha-Qadesh; Holy Ones	٦	Going forth. [Videno	
	410	Going form: [ videno	
Liberty; a swallow	7	The Voice of the Chi	ef אבראה דבר
Visions, imaginations. [Dan. ררך iv. 2]	7	Seer Sister	
Metzareph אצרף	5		אחות
The Tabernacle		The Holy One; Sod	
125		Work	מעשה
		Angel of 10 C.	עשליה
Holy (アン)		(T) 1.4 1.4	416
He heareth ya	1	Thought, meditation	
Hod, 42-fold Name in Yetzirah	<b>"</b>	A pledge	משכון
	411	Olive	<sup>417</sup> זית
Elisha	<b>,</b>	Arca. (Noah's Ark)	תיבה
Briatic Palace of Tiphareth	7	(Note 4 + 1 -	
Fundamenta Terrae וסרי ארץ	ם	Boleskine	בולשכין
Habitaculum שכנא	ט	Peccatum. (Est fem Lilith impia)	nina המאת
Ordo temporum	D	Kheth, a fence	חית
Desolation, emptiness. (Expresses first root of all good)	ח	Servans misericordia	•
The letter Beth	4 <sup>12</sup>	"The Word of the Aeon." [Vide Li	מאכאשאנה ber 418]

#### אבראהאדאברא

418=הית הא=הית, the House of Hé: because of I.Z.Q. 694; for הק formeth ה, but ה formeth יון: each = 20. Thus is Abrahadabra a Key of the Pentagram.

Also, by Aiq Bkr, it = 22: and  $418 = 19 \times 22$ . 19 = Manifestation; it therefore manifests the 22 Keys of R.O.T.A.

The first meaning is ABRAH DBR, = The Voice of the Chief Seer.

It resolves into Pentagram and Hexagram as follows:

1st method.

and אתה [406 = מור], where AThH = Microprosopus, and HVA = Macroprosopus. The Arcanum is therefore that of the Great Work.

2<sup>nd</sup> method.

$$\begin{matrix} A \\ A \\ A \end{matrix} \begin{matrix} A \end{matrix} \begin{matrix} A \end{matrix} \begin{matrix} R \\ B \end{matrix} \begin{matrix} B \\ A \end{matrix} \begin{matrix} D \end{matrix} \end{matrix} H \text{ Here BHR} = 207$$

= אוֹן סוף אור, etc., and DBR = Voice ("The Vision and the Voice"); thus showing, by Yetziratic attribution, the Three Wands—Caduceus: Phoenix: Lotus. Note always אבר are the three Supernals.

 $3^{\rm rd}$  method.

$$A \xrightarrow{A} A \xrightarrow{B} A \xrightarrow{A} A \xrightarrow{A} \text{give 205+213};$$

both mean "Mighty," whence Abrahadabra is "The Word of Double

Power." AAB show AB: AIMA: BN, viz., Amoun: Thoth: Mout. By Yetziratic Method, H:D:R: are Isis: Horus: Osiris. (Also, for H:D:R:, vide I.R.Q. 992.)

Dividing as 3 and 8, we get  $\Delta$  of Horus dominating the Stooping Dragon,  $\lambda \in \mathbb{C}$ ; also—

8 = 7, Love, and 207 = 7, Light;  $8 \times 207 = 18$ , which is equivalent to 7, Living; further,  $297 = 23 \times 9 = 7$ , Life: hence, Licht: Liebe: Leben.

Again, 418 = איא, = 21 + 397, q.v. ק.v. and 678 = 6 + 7 + 8 = 21.  $2 \times$   $2 + 2 \times$   $3 + 2 \times$  3

Finally, is the Crown, the Wand, the Cup, the Sword, the R.C.

See Equinox, V and VII, for further details.

Serpent: the letter Teth מית

Sodom and Gomorrah שמרה + עמרה

	420
It was	היתה
Dolium, vas	חבית
Vapour, smoke	עשו
Pacifica	שלמים
	רצפים

Angel ruling א בשויעיה
Angel ruling א פשיאל

The Vast Countenance אריך אנפין Linea Flava (quae circumdat Mundum)		Membra פרקים Full Title of Ninth צדיק יסוד עולם Sephirah. "The Righteous is the Foundation of the world"
[Ex. xxvii. 10, 11.] לווי העמורים [Vide K.D. L.C.K. p. 420]	423	שפן Tohu v-Bohu; see Gen. i. תהן ובהן
Angel L.T.N. of א	424	Dew תל π 431
[Vide no. 1175] רגזית	425	Notariqon נוטריקון , , 43 <sup>2</sup>
(Vide K.D. L.C.K. p. 208) נעשה Auditus		Eventide shadows צללי ערב Earth of Jesod תבל
Servator; salvator מושיע Medium תוך	426	Day Demon of 1st Dec. מבלאת Merit דנות
The Breakers-in-pieces; the Qliphoth of Chesed	428	The Lord of War. איש מלחמה [Ex. xv. 3] The letter Daleth; door
The Brilliant Ones ; Angels השמלים of Chesed, and of Tiphareth of Briah		בתל (1—29) 435 Deceived
Iuraverunt נשבעו		[Vide K.D. L.C.K. p. 156] משפטו
A lion's whelp. [Gen. xl. 9]	429	Tutor, curator; prae- fectus; administrator
Judgment, equity   b		Angel L.T.D. of m
שגעון		Hoschanah הושענה "במדמיâs." [Vide K.D. שטן עו
Nephesch, the animal soul of Man	430	"בון עו עו (Vide K.D. אים עון עו בייבויגלייגלייגלייגלייגלייגלייגלייגלייגלייגל
Covered with mist; darkness, twilight		קעם א. ב. ב. א. ב. א. ב. ב. א. ב. ב. א. ב.

	437	Pison	פישון
Balm; the balsam tree אפרסמון		Tali pedum	קרסולים
The whole (perfect) אבן שלימה stone. [Deut. xxvii. 6]	438	Initials of the Three Above and the Three	, אבר רבא <sup>447</sup>
Exilium גלות	439	Beneath. [Vide 248]	
Angel L.T.N. of נוגרמען			448
Collaudatio. [Vide K.D. תהלה	440	Excelsa	במות
L.C.K. pp. 90, 729]		Lux fulgentissima	# 449 אור מצוחצ
The Great Dragon; means "curls." [I.R.Q. 834;		Cloak	טלית
vide 510]		Tabulae	450
Irreproachable; perfect		[Vide K.D. L.C.K. p. 50	כוווות מרות [8:
Cerva אילת	441	The Fruit of the Tree	פריונ ני
Truth; Temurah of ארם, by		Transgression	פשע
Aiq Bekar		,	כטע רצון באין ו
A live coal		termino carens; Arbiti	
Day Demon of 2 <sup>nd</sup> Dec. מלריאר		illimitatum	
Angel L.T.D. of א		Inhabitans Aeternitatem	שוכן ער
T T	442	Craftiness, cunning	שעלים
Termini Terrae אפֿס' ארץ		The Dragon	תן
A virgin; a city. my בתולה	r 443		451
בלית Goliath		The Essence of Man	את האדם
31/2	444	Mortis	מיתא
The Sanctuary	444	Angels of Tiphareth	שנאנים
Damascus רמשק		The Abyss	תהום
The total value of the Single Letters;	445	Fresh a 2	452
ק and צ ,ע ,ם ,ג ,ל ,י ,ט ,ח ,ז ,ו ,ה		[Vide no. 552]	חמרת
Number of Stars in the Northern hemisphere	446	The crop; the maw	קרקבן 453
Destruction; death		Behemoth	בהמות

The Animal Soul, in its fullness; i.e. including the Creative Entity or Ego, Chiah	Terra Superna (est ארץ עליונה Binah) A path
Sigillum הותם The "Holy Ones"; Consecrated catamites kept by the Priesthood	Profundum Celsitudinis עומק רום  # 463  Day Demon of 3 <sup>rd</sup> Dec. my באתין  Pillar of Mildness—paths, גסת, and ה
Formido maxima אימתה The Mountain of Myrrh. [Cant. iv. 6]	Crystal, glass זכוכית A rod of almond מטה השקר The Special Intelligence. תבונה [I.Z.Q. 264, et seq.] Caps, crowns, diadems
Crura שוקים The Fig-tree and fruit תאנה	Precatio תחנה
Olives ותים A covenant; an engagement; התן	בייקה (1—30) 465 A kiss; a little (or, sweet) בשיקה mouth
a betrothed  Contusores; cloudy heavens; שחקים  Heaven of Netzach	Skull גלגלת Renes כליות The World of
[Vide K.D. L.C.K. p. 371] מנתא  Qliphoth of  "Holy unto TETRA- קרש ליהוה	Formation Simeon  Wide S.D. 33]  Formation  # 467
GRAMMATON." [Ex. xxxix. 30]  π 461 [Vide K.D. L.C.K. p. 539]	אני און 468 Angel of 3 <sup>rd</sup> Dec. וו ביתון 469
Robustus, validus, asper, horridus, rigidus	Trabeationes ligaturae חשוקיהם illarum

	דור ז	470		477
a cycle of cycles)			Cranium, calvaria	גולגולת
	נתהיו		The Lesser Countenanc	e, זעיר אנפין
1	עמר		Microprosopus	
Period of time; Time	עת		Hagiographa	כתובים
Solum; fundus	קרקע			$\pi$ 479
		471	Molentes	מוחנות
Palatia n'	היכלו			480
Mount Moriah. יה הר	המורי		Lapides inanitatis	אבני תוהו
[2 Chron. iii. 1]			[Vide K.D. L.C.K. p. 2	
		472	Lilith, Qliphoth of Malk	cuth לילית
Was terrified	בעת		[Vide K.D. L.C.K. p. 2	ערות <sup>[52]</sup>
The Three Persons.	אתהו	473	Malkuth, 42-fold Name Yetzirah	in עית
[ATH: HVA: ANI coalesced]	11 13 18			<sup>481</sup> בעוגת
	גולגל		Hills	גבעות
	מחנוו		Reus mortis	הייב מיתא חייב מיתא
Montrices	בו ונוו		Annulus	
Knowledge. [Vide K.D. L.C.K. p. 252, et seq.]	דעת	474	A looking-glass, mirror	טבעת <sup>482</sup> אספקלריא
	חכמו			· _
The Testimony within the Ark			Ferens iniquitatem	נושא עון <sup>48</sup> 3
A ram, he-goat; a prepared sacrifice	עתד		222	$\sqrt{-484}$ 485
Angel L.T.D. of 25	רעדר		Filia scaturiginum. [Is. x. 30, "Daughter	בת גלים
[Vide no. 473.] In	בגולג	475	of Gallim"] Mockeries [Job xvii. 2.	התלים
Golgotha			Vide 435]	_ /. " .
Domus Iudicii; Curia; Consistorium iudiciale	בית	476	A name of זימר ארץ GOD	יהוה בחכ <b>פ</b> ו

Foundations	יסודות		∑ (1—31)	<b>27</b> 6,
Azymum fractum	מצה פרוסה		Leviathan	לוית <b>ו</b>
A King of Edom	, עוית		Malkuth	מלכות
Angel of 8 P.	נהתאל		A small bundle	צרור
	π	487		
		488	Nutrix	497 אומנת
Ianua, ostium	פתח		Gemini; II	תאומים
Qliphoth of Kether	תאומיאל		·	, 498
Ye shall worship	תעבודו		Briatic Palace of	היכל זכוו
		489	Geburah	
Retribuens; repende retributionem	משלם גמול ns		Cerva amorum. [Prov. v. 19, "a loving hind"]	#499 אילת אהו
The giving. [Vide 1	מתן [106 no. 1106	490	Busy, arduous; an army;	m155m20
Fine flour, meal	בייון סלת		'hosts'	צבאות
Perfect	תמים			500
Binah, 42-fold Name			The humerus	כתף
, ,	,		Kimelium aureum	מכתם
Nutrix	ת אמנת	491	Princeps	שר
Angel of 4 W.	ניתאל		A Duke of Edom	תימן
9 · · · · ·	78713			501
		492	Asher; blessedness	אשר
TDL - NT.		493	Fortis; fortia, robusta	אתנים
The Name given in Deut. xxviii. 58	את יהוה אלהין		The head	ראש
without \$\mathrm{\gamma} = 92, q	,		Flesh; Night Demon of 1st Dec. H	שאר
Galea salutis		494	Schechinah Superior	שכינה עיי
An apple	כובע הישועה תפוח		Likeness, similitude	תמונה 502
Similitudo hominis	דמות אדם	495	To tell glad tidings; flesh, body	•
Gift	מתנה		To cut	בתק
		49		G

The Cup of the Sto	listes π503	$8^3 = 2^9$ $\sqrt[3]{-9} - 512$ Adhaesio, cohaesio
Expelled, cast forth	גרש	Angel of 3 <sup>rd</sup> Dec. ← שחדר
Sought for	5°4 דרש	514
Sarah; Principissa. [Vide 510 & cf. 243 & 248]	506	Possessio sine נחלה בלי מצרים
,	אבגיתי	Minister iudicii שומר
[Vide no. 1196]	כפות	Phylacterium תפלה
Bovis a' sinistra; an ox; Tauru [Vide K.D. L.C.K. p. 99.]–		Lucus. [Vide K.D. L.C.K. אשירה p. 168]
That which causes ferment; yeast	שאור	Personae פרצופין
Daybreak; black	508 <b>שחר</b>	Qliphoth of 8. [Vide ארימירון no. 321, & Liber 777]
Bridge	# 509 <b>גשור</b>	Malkuth
Sensus allegoricus. [Vide K.D. L.C.K. p. 12]	510 דרוש	Occultae. [Vide 417] פלאות Confractio. [Vide K.D. שבירה L.C.K. p. 698, et seq.]
Rectitudo, aequitas recta; rectilineum	ישר	518
The head	ריש	Day Demon of 2 <sup>nd</sup> Dec. נרבטוש
Song	שיר	520
Sarai. [Vide 505]	שרי	Tears רמעות
Draco; see 440	תנין	Legitium
	עתיאל עתיאל	ד 521 Ignis descendens אש יורד אש יורד
The HEAD	רישא	Angel of 2 P.
[Vide K.D. L.C.K. p. 463]	שורה	Nudatio candoris מחשוף הלבן 50 G 2

The LORD of Hosts, יהוה צבאות a name of GOD referred to Netzach	522 523 524 525	The World of Assiah, the 'material' world  Emanatio; Atziluth, the Archetypal World  Medulla spinalis  Apertio uteri	537
Superliminare משקוף $\Sigma$ (1 $-32$ ) $23^2$ Affatura ollaris cum	526 527 528 529		538
iusculo dulci Day Demon of 3 <sup>rd</sup> Dec. סייטרי	F20		539 540
The Rose  Voices  Tekel, a word of the 'writing on the wall' at Belshazzar's	530	Israel "5	541 542
fabled feast	53 <sup>1</sup> 53 <sup>2</sup> 533	"Existence is אהיה אשר אהיה Existence," the NAME of the Highest GOD	543
Heaven of Jesod מבל וילון שמים of Malkuth King of Terrors	333	Apples. [Cant. ii. 5] רפוחים	544
A certain Name of GOD	534	Aper de Sylva חזיר מיער	545 546
A white cloak מלית לבנה Sphere of the fixed stars	535	Sweet מתוק P's; a watchman Custodi L.A. Angel of יץ	, 1 -

	π 547		558
	548		559
Qliphoth of γ נעירירון	1		560
Night Demon of 3 <sup>rd</sup> Dec. ס געונת	ן ו		דרושים
A Name of GOD, הוה אלוה ודעת referred to Tiphareth	•	Waters of quiet Puncta	מי מנוחות
Qliphoth of ← נבירירון	,	A Duke of Edom	נקודת תמנע
Moral אורגש	549	Dragons	תנינים
Ventus turbinis יות סערה	۱	∑ (1—33) Cain	561 <b>א</b> תקין
Aquila; decidua. [Vide K.D. שר L.C.K. p. 600; connect with	550	Concealed Mystery	דצניותא
no. 496, Malkuth]		Primordial	562 ראשונה
אבט ברול [Ps. ii.] שבט ברול	1		$\pi$ 563
L.A. Angel of גו	'	Lotio manuum	נטילת ידים
Principes שרים	,	Angel of 1st Dec. II	סגרש
Dragons. (Restricted.) [Ps. lxxiv. 13]	551 552	Lapis capitalis [I.R.Q. 941.] נפש חיה "And the Adam was	
Desiderium dierum	1	into a living Nephesh	ı"
Draco magnus תנין גדול	553	Sphere of Malkuth	חלם יסורות 565
Day Demon of 2nd Dec. ארחוש	554	Parvitatio Praetoriani	קטנות שוטרים
Obscurity	555	A valley; a plain	<sub>566</sub> ישרון
North months Cont to the Administration	556	Puncta	נקודות
Mark, vestige, footstep  Sharon. [Cant. ii. 1]	·	[SMK + VV + DLTh, = a secret, spelt in fu	
The First אשון	π 557	The Shadow of Death; of Netzach	Hell צלמות

Redintegratio, configuratio, depositio, conformatio, restoratio, restitutio	1 1		Beerschebha, Fons Septenarii. [2 Sam. xxiv. 7	75
Firstborn	ראשוני	567 568	—Gen. xxi. 31.] [Vide K.D. L.C.K. p. 183] "And the ויאמר אלהים יהי אור GODS said, Let	
Fingers	אצבעות	- 569	there be LIGHT" $^{2}4^{2}$	76
Naphtali Lectus Ten Heads	נפתלי ערש עשר רניייי	570	Wands מקלות The tenth עשור  The Concealed of ממירה דממרין the Concealed; a	
Concussion, earthquake	רישין רעש		name of GOD	
[Vide K.D. L.C.K. p. 691]	•		most High	
Gate; the Door	שער		57	78
The mountains of Zion Balance	" הררי ציון מתקלא	- 57 I 57 2	Media nox חצות לילה Qliphoth of Netzach Sons of Adam	79
A chastening GOD.  [Deut. xxviii. 58.]  [] counted as final]  Jeschurun  He was touched. [I.R.Q. 1117]  Active	יהוה אלו ישורון יתעצב מתקבל		Rich עשיר Ancient "Le bouc émissaire"; shaggy, שעיר hairy. [Levit. xvi. 22] Angel of Fire	
Day Demon of 1st Dec. H	פורפור		The Ancient One עתיקא	31
		573	Barley שעורה	
		574	, , , , , ,	o .
Chaldee. [Hath a general	ירחשון	.	_	32
meaning of movement.	,,=,,,		58	33
S.D. p. 87]		į	58	34

,	585	A knot, ligature	קשר
The GODS of Battle אלהים צבאות		Red	שרק
(lit. of Hosts); the Divine Name of Hod		Six; marble	"υυ π 601
[Vide K.D. L.C.K. p. 386] תקיעה			602
	586	Lux simplicissima	אור פשו
War-trumpet שופר	300	Brightness; splendores	צחצחות
	587	Extremitates	קצוות
Day Demon of rst Dec. 🗯 פֿוראש	3,		603
	588	Qliphoth of R	שלהבירו
	r80	,	604
Viror. [Vide K.D. אב לשון ענף		Congeries; epistola	אגרת
L.C.K. p. 15]		Israel Senex	ישראל כ
P. 50 3	590		605
Rib. [Gen. ii. 22] צלעת		Magnificentia	אדרת
	591	[Vide K.D. L.C.K. p. 226]	גברת
	592		606
7	593	Let them bring forth	ישרצו
The Stone of Israel. [Gen. xlix. 24]	594	Ipseitas, seu ipsa essentia. [Vide K.D. L.C.K. pp. 57 631]	עצמות יי,
∑ (1—34)	595	Nexus, ligature	קשור
·	596	Ruth	רות
Jeruschalim ירושלים		A turtle-dove	תור
	597		π 607
	598	Adam Primus	אדם הר:
Our iniquities עונותינו	r 59 <b>9</b>	The mountains of spices. Diff. [Cant. viii. 14]	הרי בשנ
Mirabilia, vel occulta פליאות חכמה	600	A span, palm. [Lit. "the little finger"]	זרת 608
Peniculamentum, fimbria ציצית peniculata		The last Gate. [Vide K.D. L.C.K. p. 184]	בבא בתו

[Vide K.D. L.C.K. p. 640]	<b>התר</b> 609	π 619 Novissimum אחרית
Numulus argenteus Citrus, malum citrum; (lust and desire). [Vide K.D.	610 אגורת אתרוג	הכמה בינה ודעת, Chokmah, Binah, דכמה בינה ודעת Daath; the first descending triad
L.C.K. p. 178]		The Crown: Kether משפר Angel of 3 <sup>rd</sup> Dec. my
Tenth	מעשר 611	[Vide Ps. xxxi. 20]
"The Fear" of the LORD. [Ps. cxi. 10]	יראת	The Doors שערים
The Law. (Occasional spelling)	תורה	621
(The covenant)—Day Demo	612 תרית n	Mucro gladii אבחת חרב By-paths. [Vide no. 1357] אורחות
of 1st Dec. 19. [Ps. xxv. 1.	4]	[Vide I.R.Q. 234] 622
The number of the Divine Proceedings of Light The Quintessence of Light Moses, our Rabbi	-	Blessings ברכת Profunda Maris. [Samael מצולות ים et Uxor Eius]
[Vide K.D. L.C.K. p. 179]	תריג	Latitudines; Rechoboth רחובות
	614 615 616	Barietha; Doctrina ex- tranea; conclusio extra Jeruschalem facta
Qliphoth of H  The Five Books of Moses; the Law on Sinai. Cf. Tarot	שימירון he תירו	624 His Covenant. [Ps. xxv. 14] ובריתו
"Mighty acts." (Plur. of "Strength.") [Ps. cvi. 2]	# 617 גבורות	Liberty הירות  Qliphoth of ‡  בחשירון
Columnae Nubis אש והענן et Ignis	עמורי ה	$25^2 = 5^4$ $\sqrt{-4/-625}$ The Mountain of Ararat
A King of Edom	רהבית 618	The tenth portion עשרון
Contentiones	ריבות	627

	628	Sun; Sphere of ⊙	שמש
Light. [Spelt in full, with יוני: א מוני: א מוני: א מוני: א מוני: א מוני: א		Palm of the hand; palm-tree	
Blessings ברכות		Damas	π 641
The great trumpet שופר גרול	629	Dema purpureum Angel of 9 W.	אמרת ירתאל
Angel L.T.D. of חורש	630	"Lights"; defective. [S.D. 142]	מארת
The Holy Spirit רוחא קרישא		Day Demon of 2 <sup>nd</sup> Dec. m	642 <b>פו</b> רשון
Angels of Geburah, and of Kether of Briah	6	Light. [Spelt in full, when ]=[יין	π 643 <b>∷ :: : : : : : : :</b>
Concealed Mystery	632	Severities of TETRA- הוה GRAMMATON	גבורות י
Light. [Spelt in full, when :כוֹנוֹנוֹ אוֹנוֹנוֹנוּ וּ	633	The Cup of Benedictions $(12 \times 13 \times 4) + 20 = \text{number of }$	כום של of letters 644
[Gen. v. 2] זכר ונקבה בראם	634	in the five tablets of [Vide Equinox VII]	Enoch.
	635	A King of Edom	645 משרקה
Qliphoth of my צפרירון		Elohim. [a counted as Final]	646 אלהים
Day Demon of 3rd Dec. א פֿורנאש	637	Licitum Rejoicing	מותר משוש
Day Demon of 1st Dec. $\simeq$ שאלוש	638 639	Lights	<sup># 647</sup> מארות
The Tree of Knowledge עץ הדעת			648
The Cup of Consolations	640	Trance, deep sleep. [Vide no. 244]	649 תרדמה
Third. [Vide K.D. L.C.K. שליש p. 719]		Nitre	650 נתר

	651	Cantio	זמירות
Temurah	תמורה		664
	652		665
	$\pi 653$	The womb	בית הרחם
	654	, ,	Number of 666 <sup>1</sup>
	655	THE BEAS	,
A rose, lily. [Vide no.	656 שושן [706]	E. Crowley	אלהיסטהר ד
Delight, joy A furnace	ששון תנור	Aleister Crowley [Rabbi Battiscombe Gunn's v.l.]	אליסטיר קרו
Angel of $\mathfrak{z}^{\mathrm{rd}}$ Dec. $\mathfrak{m}$ Zelbarachith; $\mathfrak{Q}$	ותרוריאל זלברחית	The number 5, which i 6 (% 77), on the Grand Scale	
	658	Qliphoth of H	נשימירון
	π 659	Spirit of ⊙	סורת
Scintillae Zones; members	660 <b>ניציצית</b>	Ommo Satan, the 'Evi Triad' of Satan-Typl Apophras, and Besz	
Zones, members	קשרין תינר	The Name Jesus	שם יהשוה
Esther	יוינו # 661 אסתר	The oil for lighting	שמן למאור
Day Demon of 3 <sup>rd</sup> Dec.	ישטולוש א	Negotiatrix	668 <b>סחרת</b>
Crinorrhodon (vide K.D. L.C.K. p. 708); a ros		Negotiatrix	669
Angel L.T.D. of ≏	תרגבון		670
Corona Dei	ההההההההההההההההההההההההההההההההההההה	Deprecatus	ערת עתר
Lapides marmoris. [Vio Zohar, pt. I. fol. 34. col. 134]	663 <b>אבני שש</b> le	Ferens fructum The Law The Gate	671 עושה פרי תערא תרעא
<u> </u>		ı	- · · ·

<sup>&</sup>lt;sup>1</sup> See Equinox, V & VII, for further details.

Adonai. [Spelt in full] אורוניי: 672	ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה ה
$\pi$ 673	π 691
[Vide K.D. L.C.K. p. 395] סוחרת 675	The fourth portion רביעית
Briatic Palace of איכל עצסשמים Netzach	Sulphur גפרית
$26^2$ $\sqrt{-676}$ Artificial. [ $\square$ final]	694
Angel L.T.D. of ₩	The Moral World עולם מורגש
$\pi$ 677	696
Planities coeli ; Assiatic Heaven of 1st palace	Castella munita; domus ארמנות munitae
, 679	698
The chrysolite stone. אבן מעולפת [Cant. v. 14]	699
680	700 The Mercy Seat
Phrath, one of the four rivers	The Veil of the Holy
of Eden 681	Seth שת
Joyful noise; battle-cry; the תרועה sound (of a trumpet)	# 701 [Deut. xxiii. 1]
0682 Of the evening; of the West ערבית	"And lo! three men." והנה שלשה [These be Michael, Gabriel and Raphael,
$\pi$ 683	[אָלו-מיכאל-גבריאל-ורפאל
684	Prolapsus in faciem נפילת אפים
68 <sub>5</sub> 686	702
687	Sabbathum quies
688	ד (1—37) 703 מסגרת Taenia
689	Qliphoth of Binah מאתאריאל
5	;8 н 2

		704	Matrona	מטרוניתא
"Arbatel." [The Arbatel of Magic, by Pietro di	ארבעתאי			717
Abano]				718
Angel L.T.N. of H.	נתדוריגא			π 719
1		705		<u>6</u> 720
The stones of dampness. [Job xxviii. 3	אבנים מ		Thy Navel. [	חשבתי שררך [3 Cant. vii.
damphess. [Job xxviii. 3		<b>7</b> 06	iny ivaven [	721
Propitiatorium	כפורת	706	The Primordia	נקרה ראשונה Point נקרה
"Lilies" (I.R.Q. 878), or	שושנים			, 722
"Roses" (von Rosenroth	1)		The voice of t	he trumpet קול שופר
		707		723
(T) A 1 ( .1		708	The and of the	724 e days אחרית הימים
The Angel of the Covenant	מלאך הו		The cha of the	
Perdition	שחת			725 726
The Seven Double Le	tters π	709		$\pi$ 727
ן, אר, פּ, כי, די, גר	7			728
C 1		710	[Vide K.D. L.	C.K. p. 506] תשכח
Spelunca Six. (Ch.)	מערת שית			$7^2 = 9^3 = 3^6$ $\sqrt{3} - \sqrt{72} $
Six. (Cii.)	11.6		[Vide K.D. L.	C.K. p. 505] קרע שמן
		711		730
		712		731
Sphere of $h$	שבתאי	113		732
Conversio	תשובה		The white he	733 <sup>#</sup> ad: a רישא הוורה
		714	title of GOI	
		715	High	
Secret	נסתרה		To bring forth	שתלד
Perfumed, fumigated	קטורת		Č	735
Vaschti. [Est. i. 9]	ושתי	716	Tiphareth, 42- in Yetzirah	

Tortuosae	עקלקלות	736	Satan	752 שאתאן
(Live coal)—Blaze, flame	שלהבת שת הבל	737	Abraham and Sarah. [ Vide 243, 248, 505	
	,	738		754
	$\pi'$	739		755
	;	740		756
<b>\(\Sigma\)</b> (1—38)		741	Emanations: number	ספירות
() counted as Final) Amer see 91	-		Years	שנות
The four letters of the ele-			Netzach and Hod	#757 אשכלות
ments; hence a concea	led		D 152	758
, , , ,	,	742	Perdition	משחית
The Ark of the Testimony. [Lit. "of tremblings," scil.	ארון העדו		Copper ore; bronze  Pulvis aromatarii	נחשת 759 אבקת רוכל
"vibrations"]				, 760
	$\pi$	743	"Both Active and	מקביל ומתקב
	7	744	Passive"; said in the	
		745	Qabalah concerning the Sephiroth	ıg
The Names	שמות	746	Confinement, detention	n עצרת
The voice of the turtle-		747	Yesod, 42-fold Name Yetzirah	
dove. [Cant. ii. 12]	110 11 1 2 112		2 \$ 0	π761
		748		762
The oil of Anointment	שמן המשו			763
	7	749		764
Conclave		750		765
Lead	רשכת ייברה			766
Leau	עפרת	7 F T		767
Vir integer	איש תם	751	_	768

	π	769		781
	••	770		, 782
Going forth. [Said of the Eyes of TETRA				783
GRAMMATON]			Qliphoth of 🚾	$\sqrt{-784}$
Unfruitful, barren	עקרת		Qubuom or 50	שיחרירון
L.A. Angel of my	שלתיאל	771		7 <sup>8</sup> 5 7 <sup>86</sup>
		772	Smooth	פשות
Septennium	שבע שנים			π 787
	π	773		788
Lapis, seu canalis lapideus Potationis	אבן השתיה		The Secret Wisdom i.e., The Qabala	
		774	[Vide 58]	0
Filia Septenarii	בת שבע			<b>7</b> 89
[Vide no. 934]	דקרדינותא	775	My presence. [I.R Prov. xii.]	790 <b>שיכנתי</b> ;Q. 1122;
		776	110,, 411,	791
		777		792
The Flaming Sword, if the path from Binah to Chesed be taken			[Vide K.D. L.C.K. and Ps. xviii. 51]	p. 460, ישועות
as = 3. For $\frac{1}{2}$ conner Anpin with Zauir Ar				793
-	אחת רוח אלו			794
Ruach of the				795
Elohim of Lives				, 796
The World of Shells	עולם הקליפוו		Calix horroris	כום התרעלה
	,	778		$\pi$ 797
		779		798
		780	Mount Gaerisim	הר גריזים והר עינ
I dwell, have dwelt. (written.) [I.R.Q. 11		,	and mount Ebal. [Deut. xi. 29]	
Prov. viii. 12]	,		Consisting of Sever	שביעיות י
Shore, bank	שפת	( -		799

A bow; ‡. The three Paths leading from Malkuth; hence much symbolism of the Rainbow of Promise  401 × 2 = The Reflection of 401, which is ¬κ, α and ω		800 801 802	Ararita; a name of Gowhich is a Notariqon sentence : תורותו: תוראש ייחורותו: תוראש ייחורותו: His Beginning; of His Individuality Permutation One."	אחר
Consessus vel מעלה Schola vel Academia Sup [Refers to A.:., the grades which are abov	three		[Genesis i. 3]	814 815
Abyss. Vide K.D. L			Ahasuerus	אחשורש
p. 461] Vindicta foederis	נקם ברית			816 817
An ark, as of Noah or of M	,			818
22.2 0.2.3 0.2 2.7 0.2.2 0.2 0.2 0.2	0.000 , 12, 1	803		819
		804	Σ(1—4	0) 820
		805		π821
		806		822
		807	Lapis effigiei seu	π 823
		808	figuratus. [Lev. xx	אבן משכית vi. 1]
"A piece of brass"—the Brazen Serpent	נחשתן		Litterae	אותיות
•	7	809		824
		810		825
A Duke of Edom	יתת	010		826
Octava	שמינית			$\pi  827$ $828$
	π	811		π 829
		812		830
		813	Issachar	יששבר <sup>°</sup>
Signa	אותות		Three (? third)	תלת
		6:	2	

		831 832	Blue; perfection	850 תכלת
Albedo Crystalli	לבנת ספיר	032	My perfect one. (Not	
Choir of Angels in Kether	חיות הקרש	833	[Cant. v. 2.] Vide	851
Transiens super prevaricatione	עובה על רפשע	8 <sub>34</sub> 8 <sub>35</sub>	Occellata Aurea; Netzach and Hod receiving influence	פסטונותן (1952 משבצות זהב
Brachia Mundi	זרועות עולם ,	836 837	from Geburah An orchard	# 8 <sub>53</sub> שרה ת <b>פוחי</b> ם
The profuse giver. Egyptian word T				854
counted as Fina 277. This is wr	ו. Vide לםרבה			8 <sub>55</sub> 8 <sub>5</sub> 6
,,	J	838	Summitatis bifidae in	•
	π	· 839 840	My twin-sister. [Is w	# 857 ritten] <b>תאומתי</b>
29 Laudes	י¢ תהלות	8 <sub>42</sub> 8 <sub>43</sub>	"To Thee לם ארני be Power unto the my Lord" [Vide :	Ages,
Oleum influxus	כב אותיות שמן השפע	8 <sub>44</sub> 8 <sub>45</sub>	Iunctio, copula, phy- lacterium, ornamen manus. [Connec	tumve
	•	846	[נשר]	860
		847	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	
		848	7(- 4	862
Exitus Sabbathi	סוצאי שבת	849		π 863

The Woman of	864 אשת זנונים	885
Whoredom		π 887
⊙ and »	שמש וירח	·
	865	
Latera aquilonis	866 ירכתי צפון	
	867	890 מערת המכפלה Spelunca duplex
	868	
Semitae	נתיבות	891
Olimbath at Tild and	869	Defectus cogitationis 11111 Delectus
Qliphoth of Tiphareth	תגרירון	Defectus cogitationis אפיסת הרעיון
Twelve	87c	
1 WCIVC	תריכר	894
	871	
Septiduum	872	896
Septiduum	שבעת ימים	897
	873	808
	874	800
	875	
	876	
	π 877	
	878	Drietie Delege of Dabby Dabby
	879	Tesod—Malkuth
A Ving of Edom	880	
A King of Edom	השסהתימני -°°-	∑(1—42) 903
Os cranii, cranium	ת 88₁ קרק <b>פּתא</b>	Secret name of Cagliostro אשאראת
0 a caman, camanan	882	904
Dilationes fleminis	רחובות הנהר	905
	π 883	906
Lux oriens	אור מתנוצץ	Licentia. [Vide K.D. L.C.K. רשות
	884	p. 693]
Domination	תועבות	Vermis תולעת
		64

_	007	0.27
	907	927
	908	928
	909	ה קפים המצרות צפון Gazophylacia Septen-
Beginning. [Vide I.Z.Q. רשית 547, et seq.]	910	trionis Briah,the Palace היכל קורש קרשים
•	911	of the Supernals
Hell of Tiphareth בארשהת		therein
Beginning ראשית		930
Remnant שארית		931
	912	932
Pl. of 506 שורות q.v. שורות	912	The Tree of the עין הרעת טוב ורע Knowledge of
	913	Good and Evil
Berashith; "in the בראשית Beginning." [With small B.] [Vide A Note on Genesis, EquinoxII 163–185, and 2911]		Foedus nuditatis vel ברית המעור Sabbathi vel arcus
	914	934
	915	Coruscatio בוצינא דקרדינותא vehementissima; splendor
	916	exactissime dimeticus
	917	935
	918	The Cause of causes סבת הסבות
	919	[Vide Eccles. ii. 8, & תענוגות
	920	S.D. v. 79]
		936
Nekudoth; intuitus as-	921	Kether. [Spelt in full] בית:ר:
pectus. [Vide K.D.		$\pi$ 937
L.C.K. p. 547]		938
	922	939
	923	940
	924	<b>π</b> 941
	925	Angel of 1st Dec. לשראת
	926	942
	65	I

The small point: a title בקרה פשות of GOD most High	943 944 945	964 Memoriale iubilationis. זכרון תרועה [Note Root זכרן, 227 q.v. showing phallic nature of this 'memorial']
∑ (1—43)	946	965
	$\pi$ 947	966
Angel of 1st Dec. בתראוש		π 967
	948	968
	949	969
[Vide no. 1204]	950 1	Angel of Water 970
The Book of the Law	951	אם המפורש Shemhamphorasch, שם המפורש
	952	the 'Divided Name' of GOD
	π 953	
אשמורות Vigiliae	•	972
	954	973
	955	974
	956	975
Unguentum Magnifi- משחא רבות	957	976
centiae		π977
	958	978 979
	959	979
	960	981
Tubae argenteae אצוצרות כסה	1	982
31 <sup>2</sup>	/-961	π983
	962	Urbs Quaternionis קרית ארבע
	963	984
Achad; unity. [Spelt fully] : אורויב		The Beginning of ראשית חכמה
Garland, Crown; a little נטרת עטרה wreath. [Vide K.D.	7	Wisdom (is The Wonderment at TETRAGRAMMATON.
L.C.K. p. 614]		Psalms).
- <u>-</u>	6	6 12

9	85				1003
-	86				1004
Vehementia; obiectio יigorosa					1005
•	87	CDL 1			1006
•	988	The law			תרות
Foedus pacis ברית שלום	,00	m + D O/D	[D	1 6 7	1007
	989	TAROT.	[But vio	de 671]	תארות
Pascens inter Lilia רועה בשושנים					1008
<b>∑</b> (1—44)	990				π 1009
$\pi$ 9	991				1010
•	992				1011
The joy of the משוש כל הארץ					1012
whole Earth.					$\pi$ 1013
[Vide no. 296]					1014
9	993				1015
Q	994				1016
· · · · · · · · · · · · · · · · · · ·					1010
	95	[Vide no.	1047]		יותרת
9		-			יותרת 1017
9	995	[Vide no. :		e, phiale	יותרת <sup>1017</sup> אשישות
The Most Holy עתיקא קרישא Ancient One	995	-		e, phiale	יותרת 1017
The Most Holy אתיקא קרישא Ancient One	995	-		e, phiale	יותרת <sup>1017</sup> אשישות
The Most Holy אתיקא קרישא Ancient One	995	-		e, phiale	יותרת 1017 אשישות 1018
The Most Holy Ancient One עתיקא קרישא 79  Foedus linguae ברית לשון	995 996 997 998	-		e, phiale	יותרת 1017 אשישות 1018 # 1019
The Most Holy Ancient One   # 9  Foedus linguae    The Most Holy Ancient One   # 9	995 996 997 998	-		e, phiale	יותרת 1017 <b>אשישות</b> 1018 # 1019
The Most Holy Ancient One  # 9  Foedus linguae  To <sup>3</sup> The Most Holy Ancient One   # 9  To <sup>3</sup> To <sup>3</sup> To <sup>3</sup>	995 996 997 998	-		e, phiale	יותרת 1017 אשישות 1018 π 1019 1020 π 1021
The Most Holy Ancient One  # 9  Foedus linguae  103  [Vide no. 1100]	995 996 997 998	Vasa vitrea			יותרת 1017 אשישות 1018 π 1019 1020 π 1021
The Most Holy Ancient One  # 9  Foedus linguae  103  [Vide no. 1100]  A Qabalistic Method of	995 996 997 998	Vasa vitrea	a, lagenae $= 4^5 = 2^5$	10 🗸	1017  Aשישות 1018  π 1019 1020  π 1021 1022 1023  - 5/- 10/- 1024
The Most Holy Ancient One  # 9  Foedus linguae  103  [Vide no. 1100]	995 996 997 998	Vasa vitrea	a, lagenae $= 4^5 = 2^5$	10 <b>√</b>	יותרת 1017 אשישות 1018 # 1019 1020 # 1021 1022 1023 - 5/- 10/- 1024 נחשתירו
The Most Holy Ancient One  # 9  Foedus linguae  103  [Vide no. 1100]  A Qabalistic Method of Exegesis; "spelling	995 996 997 998	Vasa vitrea  32 <sup>2</sup> Qliphoth o	a, lagenae $= 4^5 = 2^5$ of my nes	10 <b>√</b>	יותרת 1017 אשישות 1018 # 1019 1020 # 1021 1022 1023 - 5/- 10/-1024
The Most Holy Ancient One  # 9  Foedus linguae  10³  [Vide no. 1100]  A Qabalistic Method of Exegesis; "spelling Qabalistically backward"	995 996 997 998	Vasa vitrea  32 <sup>2</sup> Qliphoth o	a, lagenae $= 4^5 = 2^5$ of my nes	10 <b>√</b>	יותרת 1017 אשישות 1018 # 1019 1020 # 1021 1023 - 5/- 10/-1024 נחשתירו 1025
The Most Holy Ancient One  # 9  Foedus linguae  10³  [Vide no. 1100]  A Qabalistic Method of Exegesis; "spelling Qabalistically backward"	995 996 997 998	Vasa vitrea  32 <sup>2</sup> Qliphoth o	a, lagenae $= 4^5 = 2^5$ of my nes	10 <b>√</b>	יותרת 1017 אשישות 1018 # 1019 1020 # 1021 1022 1023 - 5/- 10/- 1024 נחשתירו

	1028		1059
	1029	mi m i	1060
	1030	The Tabernacle [N final]	משכן
	π 1031		π 1061
Sahana at Dainaana - Lalan -	1032	5-14	אסתתר
ת הגלגלים Sphere of Primum ת הגלגלים	ראשי	פיו נשמת חיים [Vide]	ויפח בא
Mobile		I.R.Q. 939]	_
	π 1033		1062
<b>V</b> ()	1034		π 1063
<b>\(\Sigma\)</b> (1-45)	1035		1064
	1036		1065
	1037		1066
	1038		1067
	π 1039		1068
	1040		π 1069
	1041		1070
	1042		1071
	1043		1072
	1044		1073
	1045		1074
	1046		1075
	1047		1076
Diaphragma supra			1077
hepar (vel hepatis)			1078
	1048		1079
	π 1049		1080
	1050	<b>\S</b> (1-46)	1801
	π 1051	Tiphareth	תפארת
	1052		1082
	1053		1083
	1054		1084
	1055		1085
	1056		1086
The lily	שושנ		π 1087
· ·	1057		1088
	1058	33 <sup>2</sup>	√ <sup>-</sup> 1089
	5-		• ,

	1090		π 1123
<b></b>	$\pi$ 1091		1124
The Rose of Sharon	חבצלת השרו		1125
	1092		1126
	π 1093		1127
	1094	∑(1—47)	1128
	1095		π1129
	1096		1130
	π 1097		1131
	1098		1132
	1099		1133
Sextiduum	IIOO		1134
Sexuduum	ששת ימים		1135
	1101		1136
	1102		1137
	$\pi$ I 103		1138
	1104		1139
	1105		1140
The giving of the Law	מתן התורה		1141
8 8	1107		1142
	1108		1143
	π 1109		1144
	1110		1145
	1111		1146
	1112	Jars, globular vessels	צנתרות
	1113	Byssus contorta	שש משור
	1114	Dyssus contoru	
	1115		1148
	1116		1149 1150
			1150
	π I I I 7		
	π 1117 1118		π 1151
	1118		π 1151 1152
	1118		π 1151 1152 π 1153
	1118 1119 1120		π 1151 1152 π 1153 1154
	1118	$34^2$	π 1151 1152 π 1153

Specula turmarum מראות הצובאות מראות בזו58 1158 1160 1161 1162	1189 1190 1191 1192 π1193
1158 1159 1160 1161 1162	1191 1192 π1193
1159 1160 1161 1162	1192 π 1193
1160 1161 1162	π 1193
1161 1162	
1162	1194
· · ·	1195
π 1163	1196
1164	Fasciculi; rami pal-
1165	marum
1166	1197
1167	1198
1168	1199
1169	1200
1170	$\pi$ I 20 I
π1171	1202
1172	1203
, 1173	. 1204
[With counted as את יהוה אלהין Final]	Flamma להט חרב המתהפכת gladii versatilis
1174	1205
, 1175	1206
	The Holy Intelli- נשמתא קרישא
∑(1—48) 1176	gence
1177	A water-trough
1178	1207
1179	1208
	1209
1180	1209
1180 π1181	1210
	·
π 1181	1210
π1181 1182	Angel of Geburah of Briah תרשיש
π1181 1182 1183	Angel of Geburah of Briah תרשיש
π 1181 1182 1183 1184	Angel of Geburah of Briah ררשיש 1210 1211 1212
π1181 1182 1183 1184 1185	1210 Angel of Geburah of Briah תרשיש 1211 1212 1213
1174 1175 Conclave caesum לשכת הגוית ב (1—48) 1176 1177 1178	דבסה The Holy Intelligence A water-trough שקתות

	π 1217 1218	1247
		1248
Formator eius quod	יוצר בראשית יוצר בראשית	π 1249
in principiis		1250
	1220	1251
Hell of Hod	שערימרת	1252
The beaten oil	שמן כתית	1253
	1221	1254 1255
	1222	1256
	π 1223	1257
	1224	1258
$\Sigma(I-49)=3$		π 1259
The Ancient of the	עתיקא דעתיקי	1259
Ancient Ones		Angels of Netzach and תרשישים
	1226	of Geburah of Briah
	1227	1261
	1228	1262
	$\pi$ 1229	1263
	1230	1264
	π 1231	1265
	1232	1266
	1233	1267
	1234	1268
	1235	1269
	1236	1270
	π 1237	1271
	1238	1272
	1239	1273
	1240	1274
	1241	<b>\(\Sigma\)</b> (1—50) 1275
	1242	1276
	1243	π 1277
	1244	1278
	1245	π1279
	1246	Ignis sese reciprocans אש מתלקחת

	1280		1311
	1281		1312
	1282		1313
	π 1283		1314
	1284		1315
	1285		1316
	1286		1317
	1287		1318
	1288		π 1319
	π 1289		1320
	1290		π 1321
	π 1291	The Lily of the Valleys	
	1292		1322
	1293		1323
	1294		1324
Chorda fili coccini הישני	תקות חוט		1325
	1295	<b>\S</b> (151)	1326
$36^2 = 6^4$	J <sup>-</sup> 4 <sup>-</sup> 1296		π 1327
	π 1297		1328
	1298		1329
	1299		1330
	1300	118	<b>¾</b> <sup>−</sup> 1331
	π 1301		1332
	1302		1333
	π 1303		1334
	1304		1335
	1305		1336
	1306		1337
	π 1307		1338
Angel L.T.D. of 2nd Dec. 17	אשתרות ,		1339
and King-Demon of			1340
Geburah			1341
	1308		1342
	1309		1343
	1310		1344
	5 1		*J***

	1345		1376
	1346		1377
	1347	∑ (1—52)	1378
	1348		1379
	1349		1380
The numerical value of the 9 I		The lip of the liar	שפת שקר
of the Lesser Beard: viz. י ע, אַ, אָ, אָ, אָ, and ת	), D,		π 1381 1382
,	1351		1383
	1352		1384
	1353		1385
	1354		1386
	1355		1387
	1356		1388
1 1	1357		1389
ות עקלקלות -Crooked by	אורח		1390
paths. [Jud. v. 6]			1391
	1358		1392
	1359		1393
	1360		1394
	π 1361		1395
	1362		1396
	1363		1397
	1364		1398
	1365		π 1399
	1366		1400
	π 1367	Chaos, or = 78, 401 q.v	
	1368	Tria Capita	תלת רישין
37 <sup>2</sup>	√ <sup>-</sup> 1369		1401
	1370		1402
	1371		1403
	1372		1404
	π 1373		1405
	1374		1406
	1375		1407
	:	73	K

1408		1443
π 1409		$\sqrt{-1444}$
1410		, 1445
1411	The remnant of	לשאירית נחלתו
1412	his heritage	
1413		1446
1414		π 1447
1415		1448
1416		1449
1417		1450
1418		π 1451
1419		1452
1420		π 1453
1421		1454
1422		1455
$\pi$ 1423		1456
1424		1457
1425		1458
1426		π 1459 1460
π 1427	Quies cessationis	שבת שבתון
1428	Quies cossimionis	1461
$\pi$ 1429		1462
1430		1463
<b>≥</b> (1—53) 1431		1464
1432		1465
$\pi$ 1433		1466
1434		1467
1435		
1436		1468
1437		1469
1438		1470
π 1439		π 1471
1440		1472
1441		1473
1442		1474
	74	K 2

	1475	1504
	1476	1505
	1477	1506
	1478	1507
	1479	1508
	1480	1509
Septem heptaeterides שבתות	שבי	1510
	$\pi$ 1481	$\pi$ 1511
	, 1482	1512
ת הכותרות Rotunditates, seu	גולו	1513
vasa rotunda capitellarum,		1514
seu capitella rotunda	0	1515
	π 1483	1516
	1484	1517
(I—54)	1485	1518
	1486	
	$\pi$ 1487	1519
	1488	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
	<b>π</b> 1489	
	1490	1522
	1491	π 1523
	1492	1524
	π 1493	1525
	1494	1526
The total numerical value of t		1527
Paths of the Tree; i.e. of t		1528
Beards conjoined; i.e. of t	he	1529
whole Hebrew Alphabet		1530
	1496	π 1531
	1497	1532
	1498	1533
	$\pi$ 1499	1534
	1500	1535
	1501	1536
	1502	1537
	1503	1538
	*3~3	1530

		T.	
<b>5</b> 1 /	1539		1572
2 (	(1—55) 1540		1573
	1541		1574
The Oil of the	1542		1575
Anointing	שמן משחת קרש		1576
11momming	m 1 f 4 2		<sup>1</sup> 577
	π 1543		1578
	1544		π 1579
	1545		1580
	1546		1581
	1547		1582
	1548		π 1583
	π 1549		1584
	1550		1585
	1551		1586
	1552		1587
	π 1553		1588
	1554		1589
	1555		1590
	1556		1591
	<sup>1</sup> 557		1592
	1558		1593
	π 1559		1594
	1560		1595
	1561	(1—56)	1596
	1562		π 1597
	1563		1598
	1564		1599
	1565	40 <sup>8</sup>	√_1600
	1566	•	π 1601
	π 1567		1602
	1568		1603
	1569		1603
	1570		1605
	π 1571		1606
		76	

π 1607	1642
1608	1643
π 1609	1644
1610	1645
1611	1646
1612	1647
π 1613	1648
1614	1649
1615	1650
1616	1651
1617	1652
1618	<b>Σ</b> (1—57) 1653
π 1619	1654
1620	1655
π 1621	1656
1622	π 1657
1623	1658
1624	1659
1625	1660
1626	1661
π 1627	1662
1628	$\pi$ 1663
1629	1664
1630	The pure olive שמן זית זך כתית oil beaten out
1631	
1632	1665
1633	1666
1634	π 1667
1635	1668
1636	π 1669
π 1637	1670
1638	1671
1639	1672
1640	1673
1641	1674
-	7

	1675	1710
	1676	<b>₹</b> (1—58)
	1677	1712
	1678	1713
	1679	1714
	1680	1715
412	√ <sup>-</sup> 1681	1716
	1682	1717
	1683	1718
	1684	1719
	1685	1720
	1686	π 1721
	1687	1722
	1688	π 1723
	1689	1724
	1690	1725
	1691	1726
	1692	1727
	$\pi$ 1693	128 3,71728
	1694	1729
	1695	1730
	1696	1731
	π 1697	1732
	1698	π 1733
	$\pi$ 1699	1734
	1700	1735
	1701	1736
	1702	1737
	1703	1738
	1704	1739
	1705	1740
	1706	π 1741
	1707	1742
	1708	1743
	π 1709	1744
		Q

	1745	π 1777
	1746	1778
	π 1747	1779
	1748	1780
	1749	1781
	1750	1782
	1751	π 1783
	1752	1784
	π 1753	1785
	1754	1786
	1755	π 1787
קדוש קדוש יהוה צבאות		1788
Holy, Holy, Lord GO	D	π 1789
of Hosts!	_	1790
	1756	1791
	1757	1792
	1758	1793
	π 1759	1794
	1760	1795
	1761	1796
	1762	1797
_	1763	1798
422	√ <sup>-</sup> 1764	1799
	1765	1800
	1766	π 1801
	1767	1802
	1768	1803
	1769	1804
<b>Σ</b> (1—59)	1770	1805
	1771	1806
	1772	1807
	1773	1808
	1774	1809
	1775	1810
	1776	π 1811
	-110	7. 1011

	1812	π 1847
	1813	1848
	1814	<b>43</b> <sup>2</sup> √ 1849
	1815	1850
	1816	1851
	1817	1852
	1818	1853
	1819	1854
	1820	1855
	1821	1856
	1822	1857
	π 1823	1858
	1824	1859
	1825	1860
	1826	π 1861
	1827	1862
	1828	1863
	1829	1864
<b>\S</b> (1—60)	1830	1865
	π 1831	1866
	1832	π 1867
	1833	1868
	1834	1869
	1835	1870
	1836	π 1871
	1837	1872
	1838	π 1873
	1839	1874
	1840	1875
	1841	1876
	1842	π 1877
	1843	1878
	1844	π 1879
	1845	1880
	1846	1881
	8	So

	1882			1917
	1883			1918
	1884			1919
	1885			1920
	1886			1921
	1887			1922
	1888			1923
	<b>π 188</b> 9			1924
	1890			1925
<b>Σ</b> (1—61)	1891			1926
	1892			1927
	1893			1928
	1894			1929
	1895			1930
	1896			π 1931
	1897			1932
	1898			π 1933
	1899			1934
	1900			1935
	π 1901		44 <sup>2</sup>	√ <sup>-</sup> 1936
	1902			1937
	1903			1938
	1904			1939
	1905			1940
	1906			1941
	π 1907			1942
	1908			1943
	1909			1944
	1910			1945
	1911			1946
	1912			1947
	π 1913			1948
	1914			π 1949
	1915			1950
	1916			π 1951
		81		L

	1952			π 1987
<b>Σ</b> (1—62)	1953			1988
	1954			1989
	1955			199 <b>0</b>
	1956			1991
	1957			1992
	1958			$\pi$ 1993
	1959			1994
	1960			1995
	1961			1996
	1962			π 1997
	1963			1998
	1964			π 1999
	1965			2000
	1966			2001
	1967			2002
	1968			$\pi$ 2003
	1969			2004
	1970			2005
	1971			2006
	1972			2007
	π 1973			2008
	1974			2009
	1975			2010
	1976			$\pi$ 2011
	1977			2012
	1978			2013
	π 1979			2014
	1980			2015
	1981		<b>∑</b> (1—63)	2016
	1982			π 2017
	1983			2018
	1984			2019
	1985			2020
	1986			2021
		82		L 2

	2022	2057
	2023	2058
	2024	2059
45°	√ <sup>2025</sup>	2060
	2026	2061
	π 2027	2062
	2028	π 2063
	π 2029	2064
	2030	2065
	2031	2066
	2032	2067
	2033	2068
	2034	π 2069
	2035	2070
	2036	2071
	2037	2072
	2038	2073
	π 2039	2074
	2040	2075
	2041	2076
	2042	2077
	2043	2078
	2044	2079
	2045	∑ (1—64). ♀ 2080
	2046	Spirit of סְ
	2047	π 2081
	2048	2082
	2049	π 2083
	2050	2084
	2051	2085
	2052	2086
	π 2053	π 2087
	2054	2088
	2055	π 2089
	2056	2090
	0	

	2091		2126
	2092		2127
	2093		2128
	2094		$\pi$ 2129
	2095		2130
	2096		$\pi$ 2131
	2097		2132
	2098		2133
	π 2099		2134
	2100		2135
	2101		2136
	2102		π 2137
	2103		2138
	2104		2139
	2105		2140
	2106		π 2141
	2107		2142
	2108		π 2143
	2109		2144
	2110	<b>\S</b> (1-65)	2145
	$\pi$ 2111		2146
	2112		2147
	π 2113		2148
	2114		2149
	2115		2150
46²	√ <sup>-</sup> 2116		2151
	2117		2152
	2118		π 2153
	2119		2154
	2120		2155
	2121		2156
	2122		2157
	2123		2158
	2124		2159
	2125		2160
	8	34	

	π 2161		2196
	2162	I 3 <sup>2</sup>	<sup>3</sup> √ <sup>-</sup> 2197
	2163		2198
	2164		2199
	2165		2200
	2166		2201
	2167		2202
	2168		π 2203
	2169		2204
	2170		2205
	2171		2206
	2172		π 2207
	2173		2208
	2174	472	√2209
	2175		2210
	2176	∑(1—66)	2211
	2177		2212
	2178		π 2213
	π 2179		2214
	2180		2215
	2181		2216
	2182		2217
	2183		2218
	2184		2219
	2185		2220
	2186		π 222 I
3 <sup>7</sup>	√_2187		2222
	2188		2223
	2189		2224
	2190		2225
	2191		2226
	2192		2227
	2193		2228
	2194		2229
	2195		2230
	8	5	

2231		2266
2232		π 2267
2233		2268
2234		π 2269
2235		2270
2236		2271
π 2237		2272
2238		π 2273
π 2239		2274
2240		2275
2241		2276
2242		2277
π 2243	∑(1—67)	2278
2244		2279
2245		2280
2246		π 2281
2247		2282
2248		2283
2249		2284
2250		2285
π 2251		2286
2252		π 2287
2253		2288
2254		2289
2255		2290
2256		2291
2257		2292
2258		π 2293
2259		2294
2260		2295
2261		2296
2262		π 2297
2263		2298
2264		2299
2265		2300
8	6	

	2301			2336
	2302			2337
	2303			2338
48 <sup>2</sup>	$\sqrt{2304}$			π 2339
	2305			2340
	2306			π 2341
	2307			2342
	2308			2343
	π 2309			2344
	2310			2345
	π 2311		<b>\Sigma</b> (1-68)	2346
	2312			π 2347
	2313			2348
	2314			2349
	2315			2350
	2316			π 2351
	2317			2352
	2318			2353
	2319			2354
	2320			2355
	2321			2356
	2322			π 2357
	2323			2358
	2324			2359
	2325			2360
	2326			2361
	2327			2362
	2328			2363
	2329			2364
	2330			2365
	2331			2366
	2332			2367
	π 2333			2368
	2334			2369
	2335			2370
		87		

	π 237 I		2406
	2372		2407
	2373		2408
	2374		2409
	2375		2410
	2376		$\pi$ 2411
	π 2377		2412
	2378		2413
	2379		2414
	2380	<b>Σ</b> (1—69)	2415
	π 2381		2416
	2382		π 2417
	π 2383		2418
	2384		2419
	2385		2420
	2386		2421
	2387		2422
	2388		$\pi$ 2423
	π 2389		2424
	2390		2425
	2391		2426
	2392		2427
	π 2393		2428
	2394		2429
	2395		2430
	2396		2431
	2397		2432
	2398		2433
	π 2399		2434
	2400		2435
$49^2 = 7^4$	$\sqrt{-4/-2401}$		2436
	2402		π 2437
	2403		2438
	2404		2439
	2405		2440
		88	

π 244 I			2476
2442			π 2477
2443			2478
2444			2479
2445			2480
2446			2481
π 2447			2482
2448			2483
<b>2</b> 449			2484
2450		<b>S</b> (1—70)	2485
2451			2486
2452			2487
2453			2488
2454			2489
2455			2490
2456			2491
2457			2492
2458			2493
π 2459			2494
2460			2495
2461			2496
2462			2497
2463			2498
2464			2499
2465		50²	√ <sup>-2500</sup>
2466			2501
π 2467			2502
<b>2</b> 468			<b>#</b> 2503
2469			2504
2470			2505
2471			2506
2472			2507
π 2473			2508
2474			2509
2475			2510
	89		M

2511		2546
2512		2547
2513		2548
2514	$\pi$	2549
2515		2550
2516	$\pi$	2551
2517		2552
2518		2553
2519		<b>2</b> 554
2520		2555
$\pi$ 2521	<b>S</b> (1—71)	2556
2522	π	2557
2523		2558
2524		2559
2525		2560
2526		2561
2527		2562
2528		2563
2529		2564
2530		2565
$\pi$ 2531		2566
2532		2567
<sup>2</sup> 533		2568
<b>2</b> 534		2569
2535		2570
2536		2571
2537		2572
2538		2573
$\pi$ 2539		2574
2540		2575
2541		2576
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$\pi$ 2543		2578
2544	$\pi$	2579
2545		2580
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	2581	1	2616
	2582		2617
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	<b>2</b> 584		2619
	2585		2620
	2586	$\pi$	2621
	2587		2622
	2588	2	2623
	2589		2624
	2590	2	2625
	π 2591		2626
	2592		2627
	π 2593	∑(1—72)	2628
	2594		2629
	2595		2630
	2596		2631
	2597	:	2632
	2598	π:	2633
	2599	2	2634
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51 <b>°</b>	√ <sup>-</sup> 2601	2	2636
	2602	2	2637
	2603		2638
	2604		2639
	2605	2	2640
	2606		2641
	2607		2642
	2608	2	2643
	π 2609		2644
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	2611		2646
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	2613		2648
	2614		2649
	2615		2650

2651	1	2686
2652		π 2687
2653		2688
2654		π 2689
2655		2690
2656		2691
π 2657		2692
2658		π 2693
π 2659		2694
2660		2695
2661		2696
2662		2697
π 2663		2698
2664		π 2699
2665		2700
2666	∑(1—73)	2701
2667		2702
2668		2703
2669	522	$\sqrt{-2704}$
2670		2705
π 267 I		2706
2672		π 2707
2673		2708
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2675		2710
2676		π 2711
π 2677		2712
2678		π 2713
2679		2714
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2682		2717
π 2683		2718
2684		π 2719
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	2723		27	758
	2724		27	759
	2725		27	760
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	2727		2′	762
	2728		27	763
	π 2729		27	764
	2730		27	765
	π 2731		27	766
	2732		π 2'	767
	2733		27	768
	2734		2′	769
	2735		27	770
	2736		2′	77 I
	2737		2′	772
	2738			773
	2739			774
	2740	Σ	,	775
	$\pi$ 2741			776
	2742		π 2'	
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148	<sup>3</sup> √ <sup>2</sup> 744			779
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	2746			781
	2747			782
	2748			, 783
	π 2749			784
	2750			, . 785
	2751			786
	2752			787
	π 2753			788
	2754		π 2'	
	2755			790
		03	•	

	π 2791		2826
	2792		2827
	2793		2828
	2794		2829
	2795		2830
	2796		2831
	$\pi$ 2797		2832
	2798		π 2833
	2799		2834
	2800		2835
	π 2801		2836
	2802		π 2837
	π 2803		2838
	2804		2839
	2805		2840
	2806		2841
	2807		2842
	2808		$\pi$ 2843
53°	√-2809		2844
	2810		2845
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	2812		2847
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	2814		2849
	2815	∑ (1—75)	2850
	2816	, , ,	π 2851
	2817		2852
	2818		2853
	π 2819		2854
	2820		2855
	2821		2856
	2822		π 2857
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π <b>2</b> 86 I		2896
2862		π 2897
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2868		π 2903
2869		2904
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2871		2906
2872		2907
2873		2908
2874		π 2909
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π 2879		2914
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2881	54 <sup>2</sup>	<b>√</b> 2916
2882		π 2917
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2891	∑(1—76)	2926
2892		π 2927
2893		2928
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2951	2986
2952	2987
π 2953	2988
2954	2989
2955	2990
2956	2991
π 2957	2992
2958	2993
2959	2994
2960	2995
2961	2996
2962	2997
π 2963	2998
2964	π 2999
2965	3000
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	π 3001		3036
	3002		π 3037
∑(1—77)	3003		3038
	3004		3039
	3005		3040
	3006		$\pi$ 3041
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	3009		3044
	3010		3045
	$\pi$ 3011		3046
	3012		3047
	3013		3048
	3014		$\pi$ 3049
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	3018		3053
	π 3019		3054
	3020		3055
	3021		3056
	3022		3°57
	π 3023		3058
	3024		3059
$55^2$	$\sqrt{3025}$		3060
	3026		π 3061
	3027		3062
	3028		3063
	3029		3064
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	3032		π 3067
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	3071		3106
	3072		3107
	3073		3108
	3074		$\pi$ 3109
	3075		3110
	3076		3111
	3077		3112
	3078		3113
	$\pi$ 3079		3114
	3080		3115
<b>\S</b> (1—78)	3081		3116
	3082		3117
	π 3083		3118
	3084		$\pi$ 3119
	3085		3120
	3086		$\pi$ 3121
	3087		3122
	3088		3123
	$\pi$ 3089		3124
	3090	5 <sup>5</sup>	√ <sup>5</sup> /-3125
	3091		3126
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	3096		3131
	3097		3132
	3098		3133
	3099		3134
	3100		3135
	3101	$56^{2}$	$\sqrt{3136}$
	3102		π 3137
	3103		3138
	3104		3139
	3105		3140
	C	98	

3141   3176   3177   3143   3178   3178   3179   3144   3179   3180   3145   3180   3147   3182   3183   3184   3183   3184   3150   3151   3186   3152   # 3187   3153   3154   3155   3190   3155   3190   3156   # 3157   3158   3159   3194   3159   3160   3195   3194   3162   3197   3160   3195   3196   3164   3165   3164   3165   3166   # 3167   3168   # 3169   3200   3170   # 3203   3171   3204   3172   3205   3174   3207   3208   99						
3143 3178 3144 3179 3145 3180 3146 #3181 3147 3182 3148 3183 3149 3184 3150 3185 3151 3186 3152 #3187 3153 3188 3154 3155 3190 3155 3190 3156 #3191 3157 3192 3158 3193 3159 3194 3160 3195 3161 3196 3162 #3163 3197 #3163 3198 3164 32 × 10² The paths of the Whole 3200 Tree in excelsis #3166 #3167 3168 #3169 3202 3170 #3203 3171 3204 3172 3205 3173 3206 3174 3207 3175		3141			317	6
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3145 3186		3143			317	8
3146       # 3181         3147       3182         3148       3183         3149       3184         3150       3185         3151       3186         3152       # 3187         3153       3188         3154       3189         3155       3190         3156       # 3191         3157       3192         3158       3193         3159       3194         3161       3195         3162       3197         # 3163       3198         3164       3198         3165       3197         # 3163       3198         3164       3197         # 3163       3198         3164       3196         3165       32 × 102       The paths of the Whole 3200         Tree in excelsis       3201         # 3169       3202         3170       # 3203         3171       3204         3172       3205         3173       3206         3174       3207         3175       3208		3144				
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3155   3190   3151   3191   3157   3192   3158   3193   3193   3194   3159   3195   3195   3196   3161   3196   3197   3162   3197   3163   3198   3199   3165   3166   3166   3166   3166   3167   3168   3200   Tree in excelsis   3201   3169   3202   3170   3171   3204   3172   3205   3173   3206   3174   3175   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3207   3208   3208   3207   3208   3208   3207   3208   3		3153			318	8
3156   #3191   3192   3198   3199   3194   3195   3194   3195   3196   3196   3196   3196   3196   3196   3197   3168   3166   #3169   3168   #3169   3170   3170   3171   3204   3172   3173   3206   3174   3175   3208   3207   3174   3175   3208   3207   3208   3208   3207   3208   3207   3208   3207   3208   3208   3207   3208   3207   3208   3208   3207   3208   3208   3208   3207   3208   320		3154			318	9
\$\frac{3157}{3158}\$ \$\frac{3192}{3193}\$ \$\frac{3193}{3199}\$ \$\frac{3194}{3199}\$ \$\frac{3161}{3162}\$ \$\frac{3163}{3164}\$ \$\frac{3165}{3166}\$ \$\frac{3165}{3166}\$ \$\frac{3167}{3168}\$ \$\frac{3168}{3169}\$ \$\frac{3168}{3170}\$ \$\frac{3170}{3171}\$ \$\frac{3203}{3171}\$ \$\frac{3204}{3172}\$ \$\frac{3173}{3174}\$ \$\frac{3207}{3208}\$ \$\frac{3174}{3175}\$		3155			319	0
\$\frac{3158}{3159}\$ \$\frac{3193}{3194}\$ \$\frac{3194}{3195}\$ \$\frac{3194}{3195}\$ \$\frac{3195}{3196}\$ \$\frac{3195}{3196}\$ \$\frac{3195}{3196}\$ \$\frac{3196}{3197}\$ \$\pi 3163  \text{3198}\$ \$\frac{3165}{3166}\$ \$\frac{32 \times 10^2}{3166}\$ \$\frac{32 \times 10^2}{3168}\$ \$\frac{3167}{3168}\$ \$\frac{3201}{3179}\$ \$\frac{3201}{3202}\$ \$\frac{3170}{3171}\$ \$\frac{3203}{3172}\$ \$\frac{3204}{3172}\$ \$\frac{3205}{3173}\$ \$\frac{3207}{3174}\$ \$\frac{3207}{3208}\$ \$\frac{3175}{3208}\$		3156			π 319	I
אור אלרים (אור אור אלרים (אור א		3157			319	2
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3161 3162 3196 3163 3198 3164 3165 3166 3166 3167 3168 32 × 10² The paths of the Whole 3200 Tree in excelsis  3201 3170 3171 3172 3173 3174 3175 3175 3175 3176 3177 3177 3177 3177 3177 3177 3177		3159			319	4
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# 3163 3164 3165 3166 3166  # 3167 3168  # 3169 32 × 10² The paths of the Whole 3200 Tree in excelsis  # 3169 3201 3202 3170 3171 3204 3172 3173 3173 3206 3174 3175		3161				
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3166 Tree in excelsis  # 3167  3168  # 3169  3201  # 3169  3170  # 3203  3171  3204  3172  3173  3173  3174  3175  328		3164			319	9
3166 Tree in excelsis  # 3167  3168  # 3169  3201  # 3169  3170  # 3203  3171  3204  3172  3173  3173  3174  3175  3208		3165		32 × 10 <sup>2</sup>	The paths of the Whole 320	0
3168     3201       π 3169     3202       3170     π 3203       3171     3204       3172     3205       3173     3206       3174     3207       3175     3208		3166				
3168     3201       π 3169     3202       3170     π 3203       3171     3204       3172     3205       3173     3206       3174     3207       3175     3208		$\pi$ 3167			בראשית ברא אלהים	
π 3169     3202       3170     π 3203       3171     3204       3172     3205       3173     3206       3174     3207       3175     3208		3168				Ι
$3170$ $\pi 3203$ $3171$ $3204$ $3172$ $3205$ $3173$ $3206$ $3174$ $3207$ $3175$ $3208$		<b>#</b> 3169				
3171     3204       3172     3205       3173     3206       3174     3207       3175     3208		3170				
3172     3205       3173     3206       3174     3207       3175     3208		3171				
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	<b>-</b> 2200	1	
	π 3209		3244
	3210		3245
	3211		3246
	3212		3247
	3213	_	3248
	3214	57 <sup>2</sup>	$\sqrt{3249}$
	3215		3250
	3216	,	$\pi$ 3251
	π 3217		3252
	3218		$\pi  3253$
	3219		3254
	3220		3255
	π 3221		3256
	3222		π 3257
	3223		3258
	3224		π 3259
	3225		3260
	3226		3261
	3227		3262
	3228		3263
	π 3229		3264
	3230		3265
	3231		3266
	3232		3267
	3233		3268
	3234		3269
	3235		3270
	3236		π 327 I
	3237		3272
	3238		3273
	3239		3273 3274
Σ(1—80)	3240		3 <sup>2</sup> 75
• • •	3241		3275 3276
	3242		3277 3277
	3243		3278
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#### SEPHER SEPHIROTH

3279	3300
3280	π 3301
3281	3302
3282	3303
3283	3304
3284	33°5
3285	3306
3286	π 3307
3287	3308
3288	3309
3289	3310
3290	3311
3291	3312
3292	π 3313
3293	3314
3294	3315
3295	3316
3296	3317
3297	3318
3298	π 3319
π 3299	3320
<b>S</b> (1—81).	D. 3321
nces of the	מלכא בתרשישים ועד ברוה שהרים

The Intelligence of the Intelligences of Moon
The Spirit of the Spirits of the Moon

שדברשהמעת שרתתן

[A pendant to this work, on the properties of pure number, is in preparation under the supervision of Fratres P. and  $\psi$ . Also a companion volume on the Greek Qabalah by them and Frater J. M.]

#### REVIEWS

My Psychic Recollections. By Mary Davies. 2s. 6d. net. Eveleigh Nash, 36 King Street, Covent Garden, W.C.

JUST when I had given up hope, Mary Davies comes to make a third to myself and Geo. Washington.

For on p. 2 she says, "More than forty years ago . . . I was a girl of seven years old."

This storms the citadel of confidence, and pulls out the back teeth of the Dragon Doubt. I was therefore prepared to believe anything she might say.

And accordingly we get a simple, charming, old-fashioned motherly book, full of kindly thought and real piety; that it may have no objective value for the S.P.R. is quite unimportant for the class of readers whom it is intended to reach.

Mrs. Davies is a "professional medium"; of such I have said things which only my incapacity for invective prevented from being severe. But though (no doubt) the phenomena recorded in this book are 'non-evidential,' I do feel the sincerity of the writer. I am confident of her good faith.

DIOGENES.

Tabloid Tales. By Louise Heilgers. 15.

To quote the preface of Horatio Bottomley, "Louise Heilgers is the only female writer of short stories of the present day."

She is in truth one of the ten million, her heart is their heart, her mind their mind, and consequently her thoughts their thoughts. She will soon be acclaimed as a popular author.

It is refreshing indeed to find somebody writing direct from the heart without in any way striving after originality.

Excepting as to their length, these stories do not in any manner resemble those of Baudelaire.

Bunco.

The City of Light. By W. L. George. Constable. 6s.

A VERY adequate and even thorough study of French bourgeois life as it really is. As a picture, it is better than anything Zola ever did, though (for the

#### THE EQUINOX

same reason) it lacks just that which Zola always gives—a sense of tragedy. Probably Mr. George will say (with a maiden blush) that his novel is none the worse for that; he would deny the truth of the poet's vision—insist that the cosmos is but incoherency of heterogeneous incident.

I may, however, urge with more hope of his attention that his novel breaks off at the really interesting part. What did Suzette say? Did the family tyranny make a man of Henri? Were they married, and, if so, what came of it? I wait patiently on Mr. George; may he incline unto me and hear my cry!

A. C.

ONE OF US. By GILBERT FRANKAU. 3s. 6d.

ADMIRABLE, this Odyssey of emasculation. The verse is at all times facile and clever beyond all praise, though there are three or four faulty rhymes, and I cannot pass (twice) "pleeceman" and "pleece," unless they are so spelt.

The story is very typical and very tragic. An idle youth without enough guts even to go wrong. When, after infinite struggle, he gets into debt, an aunt conveniently dies and leaves him everything. After innumerable mild philanderings, not one of which brings him even within whistling distance of the *méthode du Dr. Fernandez*, he returns to the lady whose acres adjoin his own; and Mr. Frankau, with consummate art, leaves us uncertain whether he will even summon up the energy to marry her.

Smart, shallow, shoddy society in every clime is pictured admirably well; this book will be a classic, in a hundred years, for its historical interest. But it behoves somebody to write a commentary within the next twelve months, or a good third of the allusions will be for ever unintelligible.

It is one of the most readable books I have struck for a long while; alas! that so depressing a portrait should be so real. Anarchy would become the only thinkable political creed if *One of Us* represented more than a negligible and almost outworn fringe of the antimacassar of society.

ALEISTER CROWLEY.

STRANGER THAN FICTION. By MARY L. LEWES. William Rider & Son. 3s. 6d. net.

ANY one who likes to read rubbish can get large quantities at a reasonable price by reading this book—but it is rather amusing rubbish.

DAVID THOMAS.

#### REVIEWS

THE PERFECT CEREMONIES OF CRAFT FREEMASONRY, WITH NOTES AND APPENDICES BY COLONEL R. H. FORMAN, P.G.M., A.S.F.I. George Kenning & Son.

WE extend the hand of brotherhood to Colonel Forman. While regretting to some extent the extreme lengths to which he has gone in making it quite clear to cowans and eavesdroppers exactly what happens in the Raising, and in publishing careful diagrams of the secret steps, etc., the only possible ambiguity, e.g. in the murder of H. A., being that l—— might stand for left testicle, we think it is better so. Since English Freemasonry has become soulless formalism, let us at least perform the ceremonies with decorum!

Your reviewer is personally a staunch Tory, and cannot help preferring the "Emulation" working which long years have endeared to him.

But never will he consent to the foul hash of the 23rd Psalm (Milton's, I suppose) here still printed.

H. K. T.

TENTERHOOKS. By ADA LEVERSON. 6s.

MRS. LEVERSON is easily the daintiest and wittiest or our younger feminine writers; but she does well to call her latest masterpiece *Tenterhooks*. Mrs. Leverson offers us a picture of an aged, wrinkled and bedizened Jewess with false hair and teeth, painted and whitewashed with kohl, rouge and chalk until there seems hardly any woman there at all. Yet not content with addiction to indiscriminate adultery and morphine, she finds pleasure in seducing young men and picking their pockets.

Fie! you can surely show us a prettier picture than that. Why not return to your earlier manner? Not necessarily the manner of *An Idyll in Bloomsbury*, but you might advantageously find material in Brixton or Bayswater.

FELIX.

THE MASTER MASON'S HANDBOOK. By Bro. FRED. J. W. CROWE, P.M. 328, 2806; Member Lodge "Quatuor Coronati" 2076, P. Prov. G. Org., Devon., etc., with an Introduction by Bro. W. J. HUGHAN, P.G.D. England. Geo. Kenning & Son. 1s. 6d.

A USEFUL guide in the practical details of Freemasonry. On the subject of the serious study of the Order, however, Bro. Crowe is rather pathetic. He refers us to learned Bro. This, and illuminated Bro. That, and instructed Bro. Tother; but orthodox Freemasonry has apparently not yet any adherent who

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could pass the first standard in a Masonic Board School. E.g. on the apron of the 18° the Monogram of the Eternal is misspelt—blasphemously misspelt. Any Yid from Houndsditch could correct it. And on the M.W.S. jewel, Jeheshua is usually spelt with a Resh!

There was a fair Maid of Bombay
Who was put in an awkward situation, the nature of which
it is unnecessary to discuss,
By the mate of a lugger,
An ignorant Sovereign Prince of Rose Croix
Who always spelt Jeheshua with a Resh.

Prate not of scholarship, Bro. Crowe!

Such ignorance, when combined with the Satanic Pride to which the possession of an apron with blue silk and silver tassels, value three half-bull! naturally predisposes mankind, leads to presumption, bigotry and intolerance. So we find Bro. Crowe asserting that all other degrees than his own are "spurious and worthless." Go slow, Bro. Crowe!

The intelligence of Freemasons may be guessed by the level at which they rate that of cowans and eavesdroppers. They print their secret rituals for any one to buy; so far, so good, why shouldn't they? But they print initials and finals of "missing words" which no single reader of *Pearson's Weekly* could miss.

"Advance a short step with your l——t f——t," would not have baffled Edgar Allan Poe!

They are even such b—— f——s—(will they decipher this?—it stands for "bright fellows")—that when by accident they do baffle you——

"Gives him the P——e, C——w, and S——,"—they print it full in another place, but in the same connection—"The Pickaxe, Crow, and Shovel."

No, Bro. Crowe! Whoa, Bro. Crowe! (Blow Bro. Crowe! Ed.)

But for all Masons who wish to know the mysteries of how to address a V.W. P. Pres. Brd. G. Pur., and the order of precedence of a Past Assistant Grand Director of Ceremonies, this is the Book.

K. S. I.

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ST. MAURICE E. KULM.

#### REVIEWS

PREHISTORIC PARABLES. By WILSON BELL. Milner & Co. 15.

IN *Prehistoric Parables*, Mr. Bell, with consummate skill, carries the reader back to the Carboniferous Period. He does not trouble himself about scientific facts, but he gives most adequate descriptions, often beautiful, of that happy happy age.

It is a quaint conceit of his to write the parable in prehistoric times, and the moral in the twentieth century.

I regret that the book is illustrated. The artist's conceptions are far below those of the author, which has a tendency to deter rather than help the reader.

There is a slight journalistic touch in the style, but there is much too much in this book to allow it to trouble you.

Read it, and know Thyself.

E. LE ROUX.

Lyra Nigeriæ: A Book of Verses illustrative of Life in Nigeria. By Adamu (E. C. Adams). Fisher Unwin. 3s. 6d. net.

No sentimental drivel in this little book, but songs sung by a man whose heart beats high and feels the good red blood tingling through his veins—who loves the scorching sun he curses, and the acrid country which gives him his splendid outlook upon life.

In Articulo Mortis is a volume of philosophy in itself, and should be circulated by the Religious Tract Society to all men, married or unmarried, in West Africa.

A complaint could be made that this book is too reminiscent of Kipling; perhaps it is; but then again, perhaps the author has never read Kipling.

The following, from "The Leper," is characteristic—

"Here through the live-long day I wait,
Allah! Allah!
In the shadows flung by the city gate,
Allah! Allah!
My fingers have gone and my toes as well,
And the leprous spots on my body swell,
But Allah Eternal does all things well.
Allah! Allah! Akbar!"

Bunco.

THE BOOK OF REVELATIONS OF JIM CROW. J. & J. BENNETT. 13.

THE best of this book is that it reads well. I thought a priori (a) it read very well weekly; in a lump it will bore; (b) it only read well weekly because of its pornographic or Prudential surroundings. But, lo! it is most excellent.

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St. James the Divine has indeed found a way to tell the truth (about most things) without frightening Respectability too much, though I think he might have spared us a thunderbolt against that feeble writer, Herbert Vivian.

Sanctus Jacobus Corvus once observed in his treatise on *Mysticism* (bluepencilled by the common sub-editor), "Crow and Crowley—what a combination!" Not a bad one, either. If only he had stolen the holy water (as I begged him to do) and baptized our mandrakes properly—— Never mind! I advise all our readers to read his book; and if he does not advise all the readers of *John Bull* to read mine, I shall despair of human nature.

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of the tradition of Vaughan the Silurist, George Herbert, and Crashaw, although Mr. Crowley is smooth where they are rugged, plain where they are perplexing.

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Father Kent writes in "The Tablet"—"Among the many books which benevolent publishers are preparing as appropriate Christmas presents we notice many new editions of favourite poetic classics. But few, we fancy, can be more appropriate for the purpose than a little volume of original verses, entitled 'Amphora,' which Messrs, Burns & Oates are on the point of publishing. The following stanzas from a poem on the Nativity will surely be a better recommendation of the book than any words of critical appreciation:

"The Viscie lies at Pathlaham"

"She lies alone amid the kine.

"The Virgin lies at Bethlehem. (Bring gold and frankincense and myrrh!)
The root of David shoots a stem.
(O Holy Spirit, shadow her!) "She lies alone amid the kine. (Bring gold and frankincense and myrrh!) The straw is fragrant as with wine. (O Holy Spirit, shadow her!)"

Lieut.-Col. Gormley writes—"The hymns ordinarily used in churches for devotional purposes are no doubt excellent in their way, but it can scarcely be said, in the case of many of them, that they are of much literary merit, and some of them indeed are little above the familiar nursery rhymes of our childhood; it is therefore somewhat of a relief and a pleasure to read the volume of hymns to the Virgin Mary which has just been published by Messrs. Burns & Oates. These hymns to the Virgin Mary are in the best style, they are devotional in the highest degree, and to Roman Catholics, for whom devotion to the Virgin Mary forms so important a part of their religious belief, these poems should indeed be welcome; personally I have found them just what I desired, and I have no doubt other Catholics will be equally pleased with them.

"Vanity Fair" says—"To the ordinary mind passion has no relation to penitence, and carnal desire is the very anti-thesis of spiritual fervour. But close observers of human nature are accustomed to discover an intimate connection between the forces of the body and the soul; and the student of psychology is continually being reminded of the kinship between saint and sinner. Now and then we find the extremes of self and selfessness in the same soul. Dante tells us how the lover kissed the trembling mouth, and with the same thrill describes his own passionate abandonment before the mystic Rose. In our

and sinner. Now and then we find the extremes of self and selflessness in the same soul. Dante tells us now the lover kissed the trembling mouth, and with the same thrill describes his own passionate abandonment before the mystic Rose. In our own day, the greatest of French lyric poets, Verlaine, has given us volumes of the most passionate love songs, and side by side with them a book of religious poetry more sublimely credulous and ecstatic than anything that has come down to us from the Ages of faith. We are all, as Sainte-Beuve said, 'children of a sensual literature,' and perhaps for that reason we should expect from our singers fervent religious hymns.

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The "Scotsman" says—"Outside the Latin Church conflicting views are held about the worship of the Virgin, but there can be no doubt that this motive of religious has given high to many heautiful pieces of literature and the poets have

there can be no doubt that this motive of religion has given birth to many beautiful pieces of literature, and the poets have never tired of singing variations on the theme of 'Hail Mary.' This little book is best described here as a collection of such variations. They are written with an engaging simplicity and fervour of feeling, and with a graceful, refined literary art that cannot but interest and attract many readers beyond the circles of such as must feel it religiously impossible not to

that cannot out interest and attract many reacts of some means admire them."

The "Daily Telegraph" says—"In this slight volume we have the utterances of a devout anonymous Roman Catholic singer, in a number of songs or hymnis addressed to the Virgin Mary. The author, who has evidently a decided gift for sacred verse and has mastered varied metres suitable to her high themes, divides her poems into four series of thirteen each—thus providing a song for each week of the year. The songs are all of praise or prayer addressed to the Virgin, and though many have a touch of mysticism, most have a simplicity of expression and earnestness of devotion that will commend them to the author's co-religionists."

them to the author's co-religionists."

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"The shadows fall about the way The shadows fall about the way;

Strange faces glimmer in the gloom;

The soul clings feebly to the clay,

For that, the void; for this, the tomb!

"O Mary, like a pure perfume

Do thou receive this failing breath,

And with Thy starry lamp illume

The darkling corridors of death!"

"But Mary sheds a blessed light;
Her perfect face dispels the fears.
She charms Her melancholy knight Up to the glad and gracious spheres.

The "Catholic Times" says—"The 'Amphora' is a collection of poems in honour of our Blessed Lady. They are arranged in four books, each of which contains thirteen pieces. Thus with the prologue there are fifty-three poems in all. Needless to say they breathe a spirit of deep piety and filial love towards our Heavenly Mother. Many beautiful and touching thoughts are embodied in the various verses, which cannot but do good to the pious soul."

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Igor Bagmanov

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